CANADA'S NATIONAL JEWISH NEWSPAPER

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CANADIAN JEWISH NEWS

Friday, March 22, 1968
22nd Day of ADAR 5728
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Israel Outraged: May Change Policy

APPEASEMENT OF ARAB RULERS ENDS

School Bus Tragedy Triggers Demand For Tough Reprisals

by the CJN diplomatic editor

The latest outrage committed by infiltrators from Jordan, which took the lives of two Tel Aviv high school teachers and caused a number of severely wounded students, may bring about a complete change in Israel's policy vis-a-vis the Jordan government.

The explosion on Monday of a mine in the Negev twelve miles north of Eilat, when a school bus from Tel Aviv hit it, resulted in the death so far of two. The Israeli press is incensed and some are hinting that the Abba Eban policy of more concessions to the Arabs for peace now will be shelved for a more militant attitude.

The blast followed by one day two warnings to King Hussein by Prime Minister Levi Eshkol and Defense Minister Moshe Dayan, both addressed to the ruler of Jordan.

Dayan told Hussein in no uncertain terms that the latter is in the position to stop the terrorist operations centered in Jordan and that Israel will not tolerate his continuous silent treatment of attacks coming from his country.

It is reported in diplomatic circles that at an emergency meeting of the Cabinet, Menachem Begin, Minister Without Portfolio and one of the closest collaborators of the Prime Minister, obtained assurances that the Abba Eban policy of containment will be reevaluated. Moshe Dayan and Interior Minister Moshe Shapira believe the time has come to make a dramatic move proving to the Arabs of the West Bank that they cannot be protected by any foreign power but that their future is interwoven forever with the Jewish state.

Meanwhile it was reported that Kibbutz member Hagai Anabi, 30, was killed last weekend near Tiberias in another mine explosion. He was the fifth kibbutz casualty of mines planted by terrorists from Jordan.

Diplomatic circles in Jerusalem also are reported impressed by two recent developments favoring Israel's international position:

- **A sixteen-member mission of the French Economic and Social Council, headed by its president, Emile Roche, arrived for a week's stay in Israel. The mission is accompanied by a number of journalists and includes a priest, Father Toulat.**
- **Israel and Turkey signed a new trade agreement in Jerusalem on Monday. The agreement with this Islamic country provides for the sale of both Israeli goods worth $10,000,000 to Turkey and a total of Turkish imports of approximately $11,000,000 in the next financial year.**
- **Four representatives of the official Yugoslav commercial company, Yugoslavia Commerce, left from here by Sabena after a week of economic conferences.**

The delegation signed a $1,000,000 export agreement with one of Israel's largest companies.

Canadians Represented

LEADING BUSINESSMEN MEET

Some 500 Jewish businessmen from more than 30 countries -- about half of them from Canada and the United States -- are expected to attend the Economic Conference scheduled to open on April 1 in Jerusalem, under the auspices of the Prime Minister, Mr. Levi Eshkol. Samuel Bronfman of Montreal, Ray D. Wolfe of Toronto, and Maitland Steinkopf, Q.C. of Winnipeg, are leading the Canadian delegation.

The conference will deal primarily with ways and means of stepping up foreign investments in the Israel economy and increasing exports of Israeli products abroad. It is understood that at least 20 new investment projects will be announced at the conference by participants from North America.

Preparatory work on the conference is being done mainly through sub-committees established both in Israel and abroad. There are eight such sub-committees, textiles; science-based industries; chemicals; metallurgy; food, drugs, and plastics; paper art crafts, and general industries; tourism and films; finance and investment. Activities abroad are carried out by the following 18 regional committees: United States, Canada, United Kingdom, Western Europe, Far East, Australia and New Zealand, South Africa, and 6 regional committees in Latin America.

The job of each sub-committee is to help each industrial branch in Israel to develop through investment, know-how, marketing outlets, etc. Government circles hope that the conference will spur industrial development.

SOUTH AFRICA TO BE REPRESENTED

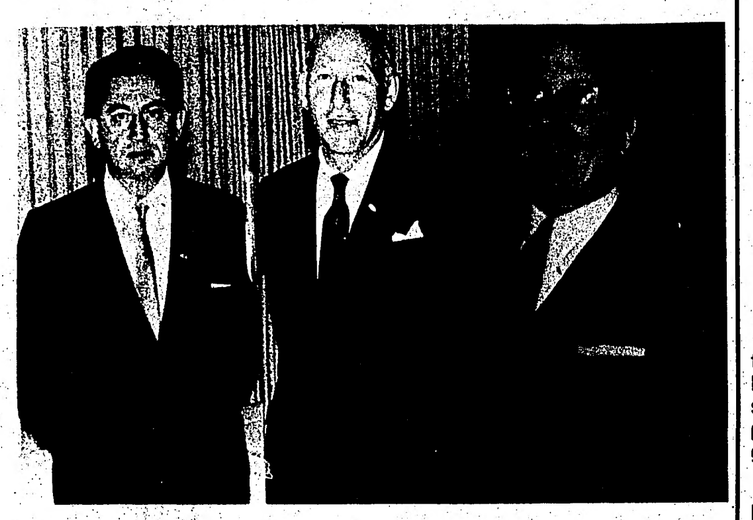
Johannesburg. (JCNS) -- South Africa will have 15 delegates at the Economic Conference called by the Israeli Prime Minister Levi Eshkol in Jerusalem at the end of the month. They are all top men in the Republic's business and industrial world and represent a variety of undertakings.

The probable leader of the group (in the unavoidable absence of Mr. I.A. Maisels, chairman of the S.A. Zionist Federation) will be David Susman, head of the Woolworth group in South Africa.

Other members are: Stanley Cohen, joint head of South Africa's biggest department-tal store group, and Philip Frame, "textile king" of Natal. Mining and mineral interests will also be represented.

Mr. Maisels told the JCNS correspondent that 15 men had been carefully selected with three factors in mind: the industries they represent; the purpose of Mr. Eshkol's conference; and the hope of encouraging a growing two-way trade traffic between South Africa and Israel.

Meanwhile in Israel, a group of South African settlers have formed a "contact" enterprise which will act as a liaison agency between South African industrialists and businessmen and Israeli exporters.



CANADIAN DELEGATION LEADERS AT JERUSALEM ECONOMIC CONFERENCE. — From right to left: Samuel Bronfman, Montreal; Maitland Steinkopf, Q. C., Winnipeg; Ray D. Wolfe, Toronto.

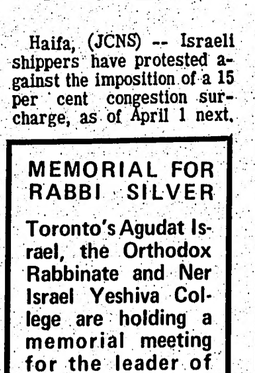
HISTADRUT FIGHTS CANADA INVESTORS

Jerusalem — Finance Minister Pinhas Sapir made an unsuccessful bid to persuade Israel's Confederation of Labor Unions, Histadrut to transfer a supermarket building site, purchased from Central Land Holdings by the Tel Aviv Cooperative Society, to the Supersol company.

It is understood that at the meeting held in the ministry office, Mr. Sapir pressed the Histadrut delegation which included Histadrut's Holding Company (Hevrat Ovdim) Secretary Asher Yadlin and the retail cooperative network director, Yitzhak Shpan, to allow Supersol to buy the land. Supersol President Jack Brin and Investment Authority head Yeshayahu Stopper were also present.

Mr. Yadlin and Mr. Stopper had taken up the matter after Supersol protests brought the Treasury into the picture.

Mr. Brin said, Supersol's 1,600 Canadian and American shareholders and thousands of other potential investors "will not be encouraged by this kind of atmosphere." He challenged Mr. Yadlin's statement in "The Jerusalem Post" and "Haaretz" that "this was clearly a legitimate business transaction." He declared: "Apparently Mr. Yadlin was given the wrong information."



Defends Canadian investors against Histadrut financial trust: Israel's Finance Minister Pinhas Sapir.

Mr. Brin also stressed that Samuel Bronfman, the Canadian Jewish leader, and father of Supersol Chairman Charles Bronfman, would definitely be present at the forthcoming Economic Conference.

Mr. Bronfman reportedly had threatened to boycott the forthcoming Economic Conference in Jerusalem unless the land is transferred to Supersol.

He also reported the impending arrival of another Supersol director, Mr. R.D. Wolfe, of Toronto.

He noted that Supersol first started negotiating for the site in July 1967, and after the Board consented, the figure of IL1.15m. was agreed upon. Last October plans were drawn up, and an architect was sent to Toronto to clear the blueprints with Mr. Wolfe. After all details were settled by himself and Supersol's legal adviser, N. Rotenstreich, with the development company, and their last meeting was held in November, there was a delay because of the question of how the payment would be made.

Mr. Brin charged that later on, after the company broke off negotiations, they learned that on the day of their last joint meeting, an agreement was signed with the Tel Aviv Cooperative Society for the site, with the Development Company getting IL350,000 more. Mr. Brin said Supersol was not asked for more money. "This is a very poor reflection of business morale", Mr. Brin said.

According to other sources, Mr. Sapir referred to the reactions he met in Canada to the transaction.

Exclusive by Atallah Mansour

JERUSALEM ARABS COMPLAIN

Author Mansour is an Israeli Arab journalist writing regularly for Haaretz and our JCNS Service.

"Do me a favour. When you come to visit me, please do not park outside the house".

When a friend of mine in East Jerusalem said this to me the other day, I was puzzled. "Why?" I asked. "Well", he replied, "when they see your car's Israeli number plate the neighbours will think that I have contacts with Israel".

These words positively astonished me, because I had been under the impression up to a few days earlier that he and many others in Jerusalem were eager to achieve contacts with Israelis.

At almost any hour of the day, anyone walking through Sheiki Jarrah and Beit Hanina areas, with their splendid villas, could see Israeli cars, most of them small European models, interspersed with Arab cars - American or large European models.

They were all easy enough to identify from their number-plates, since Israeli ones are quite different from the East Jerusalem ones. So what had happened now to make the inhabitants of East Jerusalem become reserved and hesitant?

I parked my car a few hundred yards from my friend's house and walked over to see him. He began to apologise: "I know you and I know Jewish Israelis as well, and I wish to maintain friendly relations with them, but the matter is becoming more difficult every day...."

I replied that, for some months now, I had noticed a growing reserve among Jerusalem Arabs towards what was being done in Israel. I attempted to explain that, in my view, the difficult economic problems, besetting the inhabitants of East Jerusalem (as a result of difficulties in adjusting to the post-war situation) would begin to ease with the end of winter and the advent of the large number of tourists expected.

They would crowd the whole of Jerusalem thus solving the difficulties of the hotel owners and their staffs, as well as of the other branches of the economy connected with the hotel industry.

"Man does not live by bread alone", my friend interrupted impatiently. He continued: "We have had many discussions in the past six months, and you have always been able to find an answer for criticism of Israel's policy in her relations with the Arab public.

"In some instances, you even managed to persuade me. Well, perhaps you can explain to me why the former Mayor of Jerusalem, Mr. Ruhi Abu Hani al-Khatib, has been deported to the East Bank of the River Jordan.

"What did he do? Like you, I heard the official Israeli announcement. He is supposed to have incited the Arab public against the regime, transferred money and spread false rumours. There are legal provisions for dealing with all these offences. Why was he not brought to trial and an administrative order issued against him?

"Why an expulsion order? He was born in this country exactly like Moshe Dayan, who issued the expulsion order against him. Mr. al-Khatib is being blamed for organising resistance to the authorities. What resistance? Where does this resistance exist?

"All institutions and organisations are working normally. Terrorist activities originate from across the border, and all the public leaders in the West Bank area have come out publicly against them.

"As for money, it comes in from Jordan and flows back again. Many people bring money. Of course this is illegal, but there are needs which force one to break the law. Why not take the offenders to court?

"What sort of system is this, where anyone who falls into disfavour is deported? Does your Government want to bring us to such a state that we shall fell ashamed for not having been expelled?"

I interrupted my friend: "The Government maintains that he behaved and still behaves as if he were a Jordanian, and should have taken into account in advance that he would be sent to the Jordan that exists today".

My friend grew angry. "What is a Jordanian? Who is a Jordanian? A few days ago the police arrested a young engineer, Kamal Nammar, the son of a Moslem and a Jewish mother. According to the Israeli press, he has been accused of conducting terrorist activities and, according to one paper, he also told the police that he strangled a Druse watchman at Abu Ghosh with his own hands.

"Nevertheless, he has still not been brought before either a civil or a military court and has not been tried. What did they do? They razed his parents' house - it was not his house - and they did so at nine o'clock in the evening, in a way that caused terror in the whole town. What sort of behaviour is that? Why did they not wait until he had been tried?

"After all, he is under arrest, and they can hang him or send him to prison with hard labour. And what have his neighbours done that they and their children should be frightened during the night and their windows smashed?"

I had no answers. I expressed the hope that the state of war would come to an end. My friend replied: "Well, we shall be reserved and distant, so that our neighbours will not harbour the suspicion that we maintain contact with Israelis. We shall continue to do this until peace comes, or until war breaks out and solves the problem".

When I said that a war should bring more destruction and killing in its train, he retorted: "But in certain conditions, men are liable to express themselves sharply".

Commentary

by M.J. NURENBERGER

GOMULKA AND THE JANITOR

Each time Wladyslaw Gomulka, the Communist boss of Poland, lashes out at the "Zionists" and makes an effort to revise the latest antisemitism once so rampant in Slavic countries, it reminds me of a janitor in a Polish city who, after a few teaglasses of vodka, would beat up his wife in public. This was a regular Sabbath afternoon spectacle to which he treated the tenants, especially on warm, sunny days.

The story goes that Wladek (his name also was Wladyslaw) had married a Jewish woman who converted but never became convert enough to please her janitor-husband.

* * * * * * * * *

In his young years Wladyslaw Gomulka, scion of a proletarian family in a small town of Polish Galicia, married a Jewish girl of good family who had converted to Communism. His son could be considered halakhically Jewish.

Those who know Gomulka maintain that he never overcame his inferiority complex vis-à-vis his wife or her family for whom he was wont, as a little boy, to turn off lights on the Jewish Sabbath. True or not, no one believes Gomulka when he says that all problems facing Poland today are caused by the "Zionists" in a country where only twenty-thousand Jews of more than three-million remain.

* * * * * * * * *

I remember that when I first visited Czechoslovakia in 1945 after World War II, already there were then Communist party members saying, "the Jews have everything yet we are starving." I wished I had seen the Jews; but all I found in the Europe with practically all Jews liquidated by Hitler was the remnant of antisemitism. Antisemitism survived the Jew.

Then I learned the lesson about scapegoats – that can be unreal, non-existent, like a bogeyman in a children's world. Yet when children are conditioned to fear a bogeyman, it is easy to create one out of nothing.

In all this ugly, contemptible propaganda emanating from Communist Poland, I detect a very encouraging fact: it seems that the new generation of students of the once predominantly antisemitic Poles are immune to this bogeyman tale. They know, as the students in Warsaw and Cracow have shown, that the entire Red line of propaganda is one chain of lies, pure inventions. Its purpose: to keep the people in tow, queued up before food stores.

* * * * * * * * *

There was a time, as I have stated, only a generation ago when the Poles were stirred up to a pogrom in Kielce after the war and after Hitler. Yet today to Poles, Russians, Czechs and the non-Slavic Hungarians, especially those who think and study, — as a direct result of Israel's performance on the battlefields of the Middle East–the calumny of a Jew as a substitute for bread and butter is played out forever.

Too, in the dangerous game which the old, conservative Stalin-era Communists now are playing, many may wonder further: why is it that only the Vietnamese or some African tribes have the right to national self-emancipation? Why should Poles, Hungarians, Czechs, Lithuanians and Latvians–even Russians–be denied the privilege to elect a government in true democratic fashion? When will they have a McCarthy or a Kennedy running against a Johnson, a Mitterand opposing a De Gaulle?

Yet in the meantime Wladyslaw Gomulka, in his frustration about his "Zionist" wife and son, tries to beat up occasionally the tragic remnants of Polish Jewry.

* * * * * * * * *

I repeat: something has occurred in Eastern Europe. The convulsions of revolt are plaguing the Red tyranny. For the moment they may be stilled by new Soviet tanks. But those who march in Cracow and Warsaw will not remain silent forever.

SHIPPERS' PROTEST

Haifa, (JCNS) -- Israeli shippers have protested against the imposition of a 15 per cent congestion surcharge, as of April 1 next.

MEMORIAL FOR RABBI SILVER

Toronto's Agudat Israel, the Orthodox Rabbinate and Ner Israel Yeshiva College are holding a memorial meeting for the leader of North America's Torah Jewry, the late lamented Rabbi Eliezer Silver of Cincinnati.

The memorial meeting will take place this coming Tuesday, March 26, at the Agudat Israel Center, 129 McGillivray Ave.

REACHING THE HIGH POINT FOR UJA-IEF. — The Women's Apparel Division, Toronto 1968 United Jewish Appeal-Israel Emergency Fund, which held its initial meeting at the home of chairman Irving Posluns. Above are (left to right): Ben Levinson; Sam Crystal, chairman, Public Relations Committee, guest speaker; Leo Greenspan; Jack Young.

HOW THE HANDICAPPED ARE HELPED

This year the Joint Distribution Committee is expected to increase expenditures for its Malben program in Israel by more than $857,000 in aid of the aged, ill and handicapped. Total budget for 1968 will be $6.5 million.

About 55% of the budget will be allocated for the care of 3,000 aged immigrants in eleven JDC-Malben old age homes. The remainder will be spent on programs to assist Israel's aged as a whole, past and new immigrants, and for various other programs for the benefit of the chronically ill and handicapped.

The fund for the aged, maintains Harold Trobe, JDC director for Israel, is the most important factor of the program since it is intended to alleviate the serious shortage of facilities for the aged whose members have increased during the past ten years. The fund, a five-year program, will ad approximately one-thousand institutional beds for Israel's aged, two-thirds of which will be devoted to the sick; also it will develop such services for the aged living outside institutions as day centers, home care, housing and geriatric counselling.

Through a unique pilot project in Beit Shemesh, in cooperation with the Ministry of Health, urgent welfare and health problems of a typical development town will be dealt with.

Israel's mental health services will be added by the continuation of the Trust Fund for the Development of Psychiatric Services which JDC-Malben helped initiate more than six years ago in cooperation with the government. The Fund allots monies for the development of psychiatric departments in general hospitals and for the provision of post-institutional care.

As an example of its efficiency, recently JDC-Malben participated in the opening of the new School for Communicative Disorders at Tel Aviv University. It will share the maintenance costs equally with the Ministry of Health. The first of its kind in Israel, the school will train speech therapists who will work among school children.

Malben is the JDC welfare program on behalf of aged, ill and handicapped immigrants, maintained in Israel with United Jewish Appeal funds, including Toronto's contribution.

HOMEFRONT BUSY

Here in Toronto everything humanly possible is being done to meet and surmount the present goal. Gifts exceeding their 1967 combined contributions to the United Jewish Appeal and the Israel Emergency Fund were made by more than fifty physicians who attended a meeting of the Physicians Division recently at the Primrose Club.

Dr. Josef Burg, Israel's Minister of Social Welfare who outlined his country's urgent needs, struck a responsive chord. Total donation was substantially higher than that of last year, a trend noticeable throughout most divisions and areas of the campaign.

One doctor, carried away by the urgency, pledged five percent of his total 1968 earning to the campaign. He backed this up by pledging a substantial minimum amount should his earnings for the current year not reach what he anticipates.

Under the co-chairmanship of Drs. Abraham Bernstein, M.D. Charendoff and Leonard Goldberg, the Physicians Division is setting a magnificent example in effort and accomplishment.

PASSES HIGH POINT

The $2,600,000-mark has been passed by the current UJA-IEF, showing definite progress since the last report of two weeks ago. This represents about $1.3 million for UJA and $1.3 million to IEF with only 17% of the total amount of prospects covered. UJA contributions depict a thirteen percent increase from the same cards over last year. Completed cards are coming in rapidly, with more than 2,500 received from a cross-section of the community.

BLITZ DAY

A giant Million-Dollar Day blitz designed to blanket uncovered cards will be held next Tuesday. Seven-hundred canvassers will participate, starting with a mass breakfast at 8:30 in the morning at Holy Blossom. Canvassers will be required to cover all assigned cards or to undertake the coverage of unassigned cards. Completed cards may be turned in at the Primrose Club after 2:00 p.m.

This effort will culminate in a reception for the canvassers starting at 4:30 p.m. at the Primrose Club.

The Jewish community will be called upon to match or increase his last pledge to UJA-IEF.

DIVISIONS DEEP IN DRIVE FOR UJA-IEF. – The many divisions of Toronto's 1968 United Jewish Appeal-Israel Emergency Drive are rapidly reaching their goals in the present campaign. In top photo, Morry Wingold, Trades and Professions chairman, is seen addressing a meeting of the Foods Division held at the home of chairman Israel Shopsowitz who stands at the center against the wall. Center photo depicts members of the Furniture Division discussing their campaign plans. From left to right are Robert Gordon, associate chairman who headed the division last year, Max Handelman, 1968 chairman, and Lou Sher, associate chairman. In bottom photo, the Men's Apparel Division is represented by Harold Hertzman, chairman, seen at the head of the table addressing a recent meeting of his division. At his left are Lou Gula and Izak Kozlowsky.

Britain

"NO" TO ISRAELI BONDS

London, (JCNS) - Hopes of the British Government relenting in its opposition to launching an Israel Bonds drive in Britain have been dashed.

A Treasury spokesman has told the JCNS that the Government's position has not changed. Their refusal is based on an Exchange Control Act, which prevents British residents from subscribing to non-sterling securities without special Treasury permission.

Although permission may occasionally be given for such transactions, the British Government was not prepared to do so in this case.

The reasons for refusing even a limited sale of Israel Bonds have been criticized by many leading city financiers. The Israeli Government's latest attempt to issue bonds up to the value of only 1 million pounds was rejected on the grounds of Britain's balance-of-payment situation and also because, if such an exception were made, it would be difficult to refuse other similarly deserving applications.

There were two arguments. The critic's believed that 1 million pounds would not put a serious burden on Britain's balance of payment. Secondly, such limited sales would not create a precedent because the sales of Israel Bonds, which carry an exceptionally low interest, could not be regarded a normal commercial transaction.

The Israeli authorities considered the bonds more as means of identification with, and financial assistance for, the State than a business proposition.

Rome monument in danger

Rome, (JCNS) - For centuries the statement, "Born near the Porticus of Octavia", has been used by Roman Jews to declare their proud identity as authentic members of this ancient community. But there are doubts if they will be able to do so for much longer because this 2,000-year-old monument is in danger of collapse.

A large section of one of the marble columns holding up the Porticus of Octavia crashed to the ground in the recent frost, and police have sealed off the area to traffic, fearing that the viration might bring down the building.

The sealed-off area includes the Church of St. Angelo in the Fish-market, near Rome's main synagogue, and both the Porticus and the church are at the heart of Rome's ancient "ghetto", which is still inhabited predominantly by Jews, who are steeped in Roman-Jewish history.

A meeting place of long standing, the Porticus is surrounded by narrow streets, ancient houses and restaurants which serve kosher food and specialize in Roman-Jewish dishes. The Church, too, is tied to Jewish history. During the centuries of papal rule, which ended in 1870, Jews were forced to listen to Christian sermons there every Saturday.

ALL FOR HEART. – Pictured following the Covenant Breakfast on 'Heart Sunday' are: (left to right) Dr. Alex Lipson, past president, District No. 1; Murray H. Robertson, executive director of the Ontario Heart Foundation; Mayor William Dennison, Mayor, City of Toronto; James E. Walker, M.P.; Rabbi Jay Kaufman, Washington; Sonee Cohen, Community Service chairman, Toronto Men's Countil No. 22.

TORONTO SYNAGOGUES

INFORMAL DISCUSSION

Shomrai Shaboth Congregation held an informal discussion in the form of a question-answer session in the synagogue Wednesday night. Topic was: Current Scientific and Technological Problems and the Laws of Pesach. Rabbi Gedaliah Felder conducted the evening.

BUILDING DINNER

● Last Monday evening B'nai Israel Beth David Brotherhood held its Building Endowment Dinner.

● The Religious School presented its annual film festival Wednesday night. Proceeds go to special projects for the school.

● The Adult Education Committee sponsored the appearance of Dr. Nachum L. Rabinovitch, rabbi of Clanton Park Synagogue, who was guest speaker last evening. Topic: South African Jewry.

250th ANNIVERSARY

Belgrade, Yugoslavia, (JCNS) -- The community of Novi Sad, in north-east Yugoslavia, is celebrating its 250th anniversary this month.

There were three Jewish families in the town in 1718, although the community was not officially recognized until 1729. By the time the Nazis marched into Yugoslavia in 1941, the Novi Sad community numbered 4,500.

Of the 1,300 who survived the Holocaust many emigrated after the war. Today there are only 350 Jews in Novi Sad. It is an active community which continues to maintain its traditions.

There was a Jewish community in Split, the Yugoslav port on the Adriatic, more than 1,000 years before that of Novi Sad was established, for the first Jews settled in Split in the seventh century and have contributed much to the town.

Indeed, Professor Grga Novak, a well-known Yugoslav historian who is a member of the Academy of Sciences, has said that "it is thanks to the intelligent Jew of Split, Daniel Rodrigo", that Split became the premier Adriatic port.

Daniel Rodrigo, a seventeenth-century economist, has now been commemorated by his home town. The Split town council has named a street after him.

JOHANNESBURG JEWISH MAYOR

Johannesburg, (JCNS) -- Councillor Israel Schlapobersky, who was installed as Mayor of Johannesburg last week, is the ninth Jew to hold this office in the city. His wife, Mrs. Schlapobersky, was installed as Mayoress.

Miss Sandra Schlapobersky, their second daughter, is planning to settle in Israel soon. She served there as a civilian volunteer during the emergency last year.

Jewish general gets medal

London, (JCNS) -- A Jew, General Yakob Grigorevich Kreiser, has been awarded the Order of the Red Banner for "services to the Soviet Armed Forces".

The award was one of many to mark the fiftieth anniversary of the creation of the Soviet Army.

General Kreiser, aged 62, is the only Jew to achieve the rank of full general in the Army (one rank below Marshal of the Soviet Union) since General Yona Yakir's execution in 1938.

He was dismissed from his position as commander of the Far Eastern military district in 1964. At the same time, he lost his seat in the Supreme Soviet and was not re-elected in the Soviet election of June, 1966.

It is not clear whether General Kreiser is still on active service or has been pensioned off prematurely (the retirement age for his rank is 65).

The general is the only Jew, so far as is known, among the group of Soviet generals receiving awards.

A notable non-Jew in the same group was Air Force Colonel-General N.P. Dagayev, the member of the Soviet General Staff responsible for Russian arms deliveries to the Arab countries.

He paid frequent visits to Cairo, both before and after the Six-Day War.

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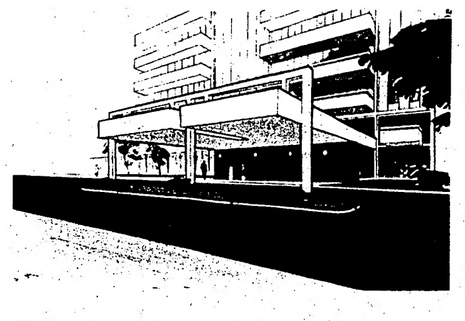

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HUNGARIAN GROUP AHEAD OF ALL ETHNICS FOR UJA-IEF. — A rewarding two-day telethon on behalf of Toronto's 1968 UJA-IEF campaign was conducted on the consecutive Sundays of March 10th and 17th. Two-hundred fifty calls brought pledges surpassing those of last year. Armin Weiss, group campaign chairman, anticipates over-the-top response.
Seen in action are Anthal Boros (top), Miklos Winkler (center), Tibor Stern (bottom).

Another twist to Soviet line

From our Special Correspondent on East European Affairs

London, (JCNS) - No sooner had Soviet propaganda made one of its characteristic twists and adjustments and begun to play down "Israeli aggression and expansionism", when it changed yet again, and a new crop of anti-Israel articles and reports appeared in the Soviet press this week, the JCNS Special Correspondent on East European Affairs writes.

But the latest vagaries of the Soviet line are not haphazard. They are an indication of the difficulties now being encountered by the Kremlin in the development of its policy and propaganda vis-a-vis the Israeli-Arab conflict in the Middle East.

Moscow is, in fact, trying to achieve the virtually impossible - to find a formula which would, at one and the same time, be acceptable to the more independent-minded Communist States, like Rumania and, to an increasing extent, Czechoslovakia, without antagonising Egypt, Syria and other Arab States and their native Communist Parties.

Thus, every time a note of comparative moderation is heard in Soviet propaganda about Israel, it has to be compensated for by a chorus of the more usual anti-Israel expressions.

TURN TO WEST

Bedevilling the matter still further is Russia's evident concern at the prospect of a renewal of Egyptian diplomatic relations with the U.S.A. If her line is to be trimmed to any degree, she must ensure that a renewal of Cairo's ties with Washington assumes no greater significance.

Mounting Soviet anxiety over the possibility of such a development is apparent in a 6,000-word article in "Pravda" of March 8. Written by the deputy editor of the Soviet Government Party paper for Asian and African Affairs, Mr. I. Belaiev, it is headed: "Self-Deception Again - What is Israel Counting On?"

Israel's present position "gives her a real chance of securing the peace about which so much is spoken in Tel Aviv", within "the previous frontiers (i.e., the pre-June frontiers)", writes Mr. Belaiev.

Why, then, is Israel "still not availing herself" of this chance, he asks. Because the Israelis sincerely believe - and say - that they are counting on being able to make peace with somebody who will follow Nasser, Belaiev declares.

SEVERE CRISIS

Egypt is now undergoing her severest crisis since the June War, Mr. Belaiev writes. "Egyptian reactionaries", the Moslem Brotherhood and the American lobby in Cairo are all hard at work, and their influence was felt in the recent demonstrations in Egypt.

Mr. Belaiev quotes rumours in Cairo that the United States has indicated its readiness to help the Arabs on condition that they remove the Nasser regime.

But, he continues, America and "her men in Cairo" will not succeed in their aims if all Egyptian patriots defend the (Arab Socialist) revolution.

Finally comes a veiled warning of possible Soviet military intervention in Egypt, if pro-Western orientation becomes a fact: "We are talking all the time about an area which is very close to the Soviet Union's southern frontiers".

B.B. LEADERS -- Toronto Lodge B'nai B'rith No. 836 will hold its annual installation of officers on Sunday, April 7th, at the Shaarei Shomayim Synagogue. Shown above (right) is Gordon Segall, incoming president receiving the gavel from Irving Kirsch, immediate past president.

NO DIRECT TALKS?

Rome, (JCNS) - According to a front-page report in the Vatican newspaper "Osservatore Romano" Israel no longer considers direct negotiations the only way of seeking an accord with the Arabs, and is ready to take part in any meetings which might be summoned by the U.N. special envoy, Mr. Gunnar Jarring.

This, said the report, recalled the procedure which led to the armistice agreements in 1948, and raised the prospect of the two sides meeting under U.N. chairmanship to discuss relations between them.

Discussion, the newspaper added, did not mean the achievement of an agreement, but orderly discussion implied the clarification of the other side's viewpoint through a direct confrontation. Israel's decision said the writer, was "very important".

A SAMPLE OF ISRAELI FASHION SHOW. — One of about 220 fashions presented at the recently held fourth Israeli Fashion Week in Tel Aviv. Fifty-three Israeli manufacturers participated showing the latest in knitwear, leatherwear, swimsuits, beachwear. New Israeli fabrics, colors and designs were used by top Israeli designers such as Jerry Melitz, Gideon Oberson, Sabin Shechter-Yedlin, Rojy Ben-Yosef, Pini Leitersdorf and others. Most articles in the show were intended for next winter. Customers include Canada, United States, Germany, Sweden, Netherlands.

BACKGROUND

Jews in Eastern Europe

SOVIET UNION

Total population - 233,180,000. Jewish population - 2,268,000. This figure includes some of the Jews living in countries incorporated into the U.S.S.R. during the Second World War (the others were killed by Nazis): Estonia (5,000 Jews in 1939), Latvia (85,000) and Lithuania (175,000), as well as eastern part of Poland.

Antisemitism has been endemic in Soviet Union throughout Russian history. From 1930, increasing efforts were made to discourage Jewish practices. Many prominent Jews were victims of the purges of the 1930s. Anti-Jewish trends did not abate when Germany attacked the U.S.S.R. in 1941, and grew further after 1945. Official antisemitism continued to grow under Stalin. (The purge of Yiddish writers and other intellectuals in the 1940s; the "Doctors' Plot" in 1953, when a group of Jewish doctors were arrested on trumped-up charges of trying to poison Soviet leaders.) The Soviet Union supported the creation of Israel, but since 1949 has become strongly anti-Israel and increasingly pro-Arab. This attitude and Russia's anti-Jewish line intensified after the June war. Very few Jews have been allowed to emigrate.

POLAND

Total population - 31,698,000. Jewish population - 20,000. In 1939, Poland's three million Jews formed 10 per cent of the total population. The country has always been strongly antisemitic and there were pogroms under the Communist regime in 1946. Poland supported the creation of Israel. After 1956 she permitted emigration to the Jewish State. Strongly anti-Israel after the June war.

CZECHOSLOVAKIA

Total population - 14,240,000. Jewish population - 14,000. Jews had full rights between the First and Second World Wars. Czechoslovakia supported the creation of Israel and gave arms aid. From 1952 onwards, the country has been strongly antisemitic. It was in that year that Rudolph Slansky and other leading Jewish Communists were put on trial on charges of "Zionism" and "anti-State" activities. Slansky and some of the other accused found guilty with him were executed. Emigration to Israel was permitted. Since the June war, Czechoslovakia has been strongly anti-Israel.

RUMANIA

Total population - 19,143,000. Jewish population - 100,000. Pre-war Rumania had long record of antisemitism. She permitted emigration to Israel in 1948-1952, but was affected by the Stalinist line. Since the death of Stalin, Rumania has adopted a much more liberal attitude and, after the June war, did not adopt an anti-Israel posture or break diplomatic relations like the rest of the Communist block.

YUGOSLAVIA

Total population - 19,756,000. Jewish population - 6,500. No "Jewish problem" from 1878 until the Second World War, when Croatian fascists collaborated with the Germans in persecuting and killing Jews. Yugoslavia allowed emigration to Israel after 1948. She adopted an anti-Israel and pro-Arab stand after the June war.

HUNGARY

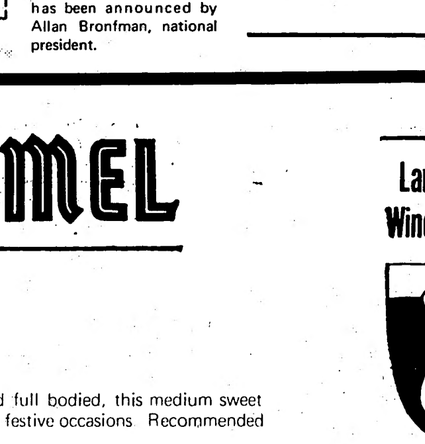
Total population - 10,179,000. Jewish population - 80,000. Like Rumania, Hungary has a long record of antisemitism. She allowed emigration to Israel in the late 1940s and again for a time after the Hungarian Revolution in 1956. Hungary has been anti-Israel ever since the June war.

BULGARIA

Total population - 8,258,000. Jewish population - 6,000. There has been little antisemitism in Bulgaria. During the Second World War she refused to deport any Jews, despite strong German demands. Jews have had religious equality since 1878. Bulgaria allowed and approved of emigration to Israel after 1948, but has been anti-Israel since the June war.

EAST GERMANY

Total population - 17,067,000. Jewish population - 1,400. In 1939 Germany, today divided into West and East Germany, had 300,000 Jews. There are 26,100 Jews in West Germany today. East Germany has paid no reparations. She generally follows the Soviet line on Israel and the Jews. The regime became virulently anti-Israel.



NEW FIELD DIRECTOR. - Al Regenstreif, recently appointed national field director of the Canadian Friends of the Hebrew University, whose appointment has been announced by Allan Bronfman, national president.

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Defense of Day Schools

WANTED EMERGENCY CONFERENCE

Two Jewish day schools in Montreal are in danger of closing unless they obtain immediate help. Approximately one-thousand students in these day schools may be deprived of excellent institutions of Jewish learning because at the last moment a snag has developed in the government-machinery and subsidies have not been approved.

Upon many an instance, the leaders of Quebec have declared they would respect the minority wishes for special schools, certainly in the area of religious preference.

Why should these schools not receive the support promised? Has someone in the Anglo-Saxon Protestant Establishment protested against the government commitment to help these schools?

We believe the time has come for the Canadian Jewish Congress to call an emergency conference dedicated to Jewish schools, to Jewish education through the day school. It is high time for the organized Jewish community to make known its determination that Torah should not disappear from the House of Israel under any circumstances.

The Fruit of the Land

SEASON'S THEME

This is the time all of us are preparing for the observance of Passover. In a few weeks each and everyone of us will be seated at the Passover table reciting the story of Exodus, this fantastic, unequaled recital of the first successful revolt against tyranny.

At the Passover table we reminisce about the Jews' first attempt to recover liberty by redeeming the Land of Forefathers.

There is an old tradition at such times to taste some of the fruits of the Land of Israel, to recite a blessing over its wines and in general to pronounce a benediction which states in part:

...Praised art Thou, Lord King of the Universe, for the vine and the fruit of the vine and for the pleasant goodly and ample land which Thou didst please to give as inheritance to our fathers, to eat of its fruit and to be satisfied with its goodness...

And then this ancient prayer continues with a supplication for the redemption of Zion and the re-establishment of the glory of Israel in its historic homeland.

In our old literature, many are the stories about the sacrifices made centuries ago to be able to produce at the Seder table some of the fruits of the vine of Israel, to make the blessing upon Israeli products.

Today we live in an age when no one need sacrifice anything in order to obtain Israeli goods. Yet the prayer for Zion's salvation still seems to be connected with our readiness to help build Israel's economy by buying what it produces. Israel's full independence will come the day it is economically self-sufficient, when its factories, fields and vineyards will have conquered the markets of the world.

ASK THE RABBI
a JCNS featurette

WHY DO SOME ULTRA-ORTHODOX JEWS WEAR SIDELOCKS, AND OFTEN BEARDS?

● The Bible forbids cutting the corners of the head (peyot) and the beard (Leviticus 19,27). According to the rabbis, however, the prohibition only applies if a razor or knife is used, but scissors or clippers are permitted. For all that, ultra-Orthodox Jews let their beards and sidelocks grow because these distinguish man from woman, because they create a special Jewish facial appearance, and because much significance is attached to beard and sidelocks in Cabalistic symbolism. The Talmud (Baba Metzia 84a) speaks of the beard as man's "facial glory" (hadrat panim).

IS IT A REQUIREMENT OF THE JEWISH RELIGION THAT WOMEN WEAR HATS IN SYNAGOGUE?

● There is no special rule that women must wear head-covering in synagogue but married women should always have their head covered in public. Single women are not therefore required to wear hats in synagogue, but it is an Anglo-Jewish custom for them to do so as a mark of respect.

Has Judaism anything to say on the sterilisation of men or women for therapeutic, eugenic or family-planning reasons?

● The question is discussed in the Talmudic literature in which there are references to a sterilising potion. Judith, the wife of R. Hiyya, had such agonising pains at childbirth that she took such a potion to prevent further pregnancies. The justification was that the command to propagate the species is not binding upon women (Yevamot 65b). Elsewhere it is stated that men may not take this potion (Tosefta Yevamot 8). There is a full discussion of the whole question in the late Rabbi Meiri's Ezrat Nashim, Vol. 3, 1955, pp. 300-316.

I gather that the basis of Jewish divorce law is consent between the parties. Are there any cases when a man must divorce his wife?

● The Mishna (Ketubot 7, 10) rules that a husband must

(Continued on page 6)

Salute to Peace

by Dvora A. Susman

FROM THE CITY OF PEACE

"Jerusalem of gold, of bronze and of light. . ." the words swept audiences into a paean of praise, a chorus of exaltation, a soaring tribute to one hundred young Gadna musicians from Israel touring through eleven countries in Europe and the Americas under the baton of permanent conductor Shalom Ronly-Riklis and guest conductor Danny Kaye. Through Rome and Milan, Geneva, Kerkrade, Rotterdam, Brussels and Antwerp, through Copenhagen, Winnipeg, Calgary and Vancouver, and on to Mexico City, Buenos Aires, Montevideo, Rio de Janeiro, Sao Paulo and Caracas, the goodwill concert tour of the Gadna Israel Youth Symphony Orchestra swept its enthusiastic way, its youthful music makers emissaries of peace from a war-torn nation, the living embodiment of the first generation of young Jews to be born as a free people in a free land.

The idea of the tour was born in the stirring days of June 1967, when Danny Kaye, appearing before the soldiers of the Sinai battlefields, decided that the finest contribution he could make in tribute to Israel's victory would be the gift of his services at the head of a youth tour, a goodwill mission to interpret the essential peaceloving message of Israel to the world. In his own words: "In recent months, the youth of Israel have defended their young nation against an attempt at total annihilation. Their courage is on record for all to see. . .The youth of Israel embodies all that Israel stands for: vitality, creativity, independence and the ability to turn to things of the spirit. Because I believe so deeply in the young, I have offered what services I have to Keren Hayesod. . ."

And thus it was that these youngsters, many of them schoolchildren still, others music students in Israel's conservatoires, yet others fresh from service with the Israel Defence Forces where they had been wounded and scarred in the battle for liberty, set out together in the name of the Keren Hayesod United Israel Appeal. It was fitting that the new generation of Israelis should thus associate themselves with Keren Hayesod, for in so doing they were acknowledging a debt to the organization which, more than any other, had been the architect and engineer of immigration, which, more than any other, embodied world support for the life-saving mission to which Israel dedicates itself – the task of building a homeland for a scattered nation, of reclaiming a land to new life and new fruition. In travelling through two continents, with the international language of music acting as interpreter of their own spirit, Gadna members were saluting all those who had so magnificently rallied to Israel's support, bringing their own greeting, their own message of enduring peace.

Wherever they went, in 24 concerts and innumerable personal meetings, the young musicians made friends. Back to Kerkrade, that small Dutch town, scene of three resounding Gadna Orchestra triumphs in the international youth orchestra competitions – and back home it was for many of the orchestra members. Kerkrade citizens fought for the privilege of offering home hospitality to the musicians who had thrice won the challenge Lyre. For youngsters and hosts it was a joyous reunion, made all the more happy as the young Israelis told stories of today's heroism, as they described with the poignant immediacy of youth the recent experience of war to a people who had themselves known the heavy hand of Nazi occupation and resisted for years the threats to their own liberty. At the concert in Kerkrade, tears came to the eyes of the Gadna youth as a Dutch pensioner came forward with a cheque representing all his pension fund, a personal tribute and contribution to their country. And when the time came to say goodbye – Shalom – all of Kerkrade jumped on any vehicle that moved, a motley assembly of cars, trucks, vans, carts, donkeys and bicycles – to accompany Gadna for miles on its way in a great march of peace and goodwill.

On to Copenhagen, where the audience went wild with delight as Danny Kaye swept the orchestra into a spirited performance of "Wonderful, wonderful Copenhagen" – a spontaneous salute to a people who had risked their lives to save Jewish refugees from Nazi persecution and who, ever after, had remained among Israel's staunchest supporters.

The spirit of indomitable improvisation which characterizes Israel in so many spheres was not lacking on the tour. . .unavoidable delays in air travel brought the orchestra to Sao Paulo seven hours behind schedule. A bus and taxi dash to the concert hall left no time for the usual post-flight spruce-

(Continued on page 8)

LETTERS TO THE EDITOR

ANTISEMITIC DRIVE

Dear Editor:

Recently I received a letter asking for a financial contribution from a Gerald K. Smith, the director of an organization called the Christian Nationalist Crusade. The enclosures with the letter constitute vicious bigotted antisemitic hate literature of which Hitler would have been proud. There is certainly nothing christian about them. These letters are arriving in Canada from California and I have written to the Post-master-General protesting strongly against the Canadian mails being used for this intolerable purpose. I urge others who may have received these letters to do the same.

Toronto, Ont. Murray R. Maynard

TRUDEAU

Dear Editor:

In reply to the editorial of March 8th (The Canadian Jewish News) on Pierre Elliott Trudeau, I wish to make two comments.

First, when Trudeau talks about "Jewish nationalism", in my opinion he is not against this phenomenon per se but against extreme forms of Jewish nationalism, a Jewish chauvinism which may evolve from the increased Jewish nationalism due to the emergence of Israel as a nation. If such Jewish chauvinism does come about, it can only harm the unity of Canada. This is where the danger of "Jewish nationalism", or for that matter, any form of nationalism lies.

Second, I speak of Nationalist China. Its friendship for Israel can be seen when it presented a pro-Israel line during the debates over ceasefire at the United Nations.

York University, Toronto Howard Mintz

Jewish Reaction to a Developing Christian Attitude

by Dr. Norman Lamm

THE NEW DISPENSATION ON HOMOSEXUALITY

The much heralded "sexual revolution" of our times has finally infiltrated the very bastions of offical morality in our Western world. A number of influential Christian churches, suddenly aware of their isolation in the face of the rapidly deteriorating moral level of the Christian world, have begun to reassess their codes of sexual conduct. As has happened so often in the history of the West, Christian*ity* has begun to accommodate itself to Christen*dom*, and the abyss that does and should keep *morality* apart from *mores* has shrunk ever more.

One of the most significant documents of this astounding development is "Sex and Morality," the Report by the Working Party to the British Council of Churches, published in October, 1966. It is the harbinger of a new dispensation in sexual morality, and presages the most serious consequences for the future of our society. New thinking on the Christian view of sex and sex practices is also evident in pronouncements and reports by Swedish and German churches.

These developments are deserving of special treatment from a Jewish perspective. For the present, let us turn our attention to a recent meeting of American churchmen that was widely reported in the press of this country. On November 28, 1967, ninety Episcopalian priests gathered in New York to discuss their church's approach to homosexuality. Their conclusions were sensational but, alas, predictable.

A large majority of the priests, according to the New York Times reports, believed that homosexual acts should not be dismissed as wrong *per se*. Such acts "between two consenting adults should be judged by the same criterion as a heterosexual marriage—that is, whether it is intended to foster a permanent relation of love," or whether the two individuals are merely "using" each other. A homosexual relationship "can be as fulfilling or as destructive as heterosexual ones." Of course, the disclaimer follows: this does not mean that such acts should be "encouraged." And so, the "Judaeo-Christian tradition," which once had some minimal claim to validity in the area of sexual morality, now lies in utter shambles.

What is the Jewish view on homosexuality? A comprehensive treatment is beyond the scope of this article, and I prefer a more modest effort: an outline of a Jewish perspective on the subject.

Judaism condemns homosexual conduct as an abomination. The Torah legislates on it in the context of other sexual vices, such as adultery, incest, and bestiality. *Mishkav Zachar* is prohibited in Leviticus 18:22–

> "Thou shalt not lie with mankind as with womankind; it is an abomination,"

and capital punishment is ordained for both transgressors in Leviticus 20:13. The Halachah considers this commandment to apply universally, to Jews as well as non-Jews (Sanhedrin 57b-58a; Hilchos Melachim 9:5, 6).

We know of two homosexual incidents in Scriptural history, both involving violence. The first took place in that "sin city" of Biblical days, Sodom. The entire population—"both young and old, all the people from every quarter"—surrounded Lot's house and demanded that he surrender to them his visitors "that we may know them" (Genesis 19:5). The term "to know" is the Biblical idiom for carnal knowledge. (The word "sodomy" should therefore be used exclusively for homosexuality, and not for the wide variety of perversions which the term commonly denotes.) The second incident is remarkably similar to the first, except that here we find Israelites as the offenders. This is the notorious case, recorded in Judges 19, of a group of Benjaminites in Gibeah who sought to commit an act of homosexual rape; the result was a disastrous civil war and the decimation of the tribe of Benjamin. In addition to these two explicit reports, the Jewish tradition records that the Egyptian Potiphar acquired Joseph from the Ishmaelites for homosexual purposes (Sotah 13b, and Targum Yerushalmi to Genesis 39:1).

In Talmudic times we have very few case histories of *mishkav zachar*. Josephus tells of such an incident about Alexander the son of Herod ("Wars of the Jews," i, 24:7; and see too "Antiquities" xv, 2:6). Lesbianism too was known (see Sifra to Leviticus 18:3) and included in the general commandment to refrain from the abominable practices of the Canaanites and Egyptians (Yevamoth 76a; Sabbath 65a; Hilchos Issurei Biah 21:8; Even Ha-Ezer 20:2). The Jerusalem Talmud (Sanhedrin 6:3, p. 28a) makes passing reference to two homosexuals who, apprehended by a Rabbi, threatened him if he would expose them. By and large, however, homosexuality was considered so rare that the Mishnah decided against the opinion of Rabbi Yehudah who forbade bachelors to sleep together under one blanket for fear of homosexual involvements. The Sages declare that the suspicion of homosexuality amongst Israelites is so remote that such a decree is unnecessary (Kiddushin 82a).

By the 16th century in Palestine, however, the situation had appreciably worsened, and Rabbi Joseph Karo found it necessary to invoke the prohibition of Rabbi Yehudah (Shulchan Aruch, Even Ha-Ezer 24). A century later, in Poland, Rabbi Yoel Sirkes wrote that *mishkav zachar* was sufficiently infrequent to suspend the prohibition, in accordance with the Saves of the Mishnah, except as a matter of special piety. Indeed, Rabbi Solomon Luria, a Polish contemporary of Rabbi Joseph Karo, held that homosexuality was so very unusual among Jews in his part of the world that one who refrains from sleeping with another male under one blanket because of special piety is guilty of self-righteous pride or religious snobbism. (Reference, and additional source material, may be found in Otzar Ha-Posekim, vol. IX, pp. 236-238.)

What is the meaning of *toeyvah*, "abomination," the term of opprobrium by which the Torah characterizes *mishkav zachar*? The Talmud records the interpretation of Bar Kapparah who, in a play on words, defined *toeyvah* as *toeh attah bah*, "you are going astray because of it" (Nedarim 51a). The exact meaning of this passage is unclear, and we must appeal to other sources for elucidation.

The Pesikta (Zutreta) explains the statement of Bar Kapparah as referring to the impossibility of such a sexual act resulting in procreation. One of the major functions (if not *the* major purpose) of sexuality is reproduction, and this reason for man's sexual endowments is frustrated by *mishkav zachar*. Another interpretation is that of the Tosafoth and Rabbi Asher (in their commentaries to Nedarim 51a), which applies the going-astray or wandering to the homosexual's abandoning his wife. In other words, the abomination consists of the danger that a married man with homosexual tendencies will disrupt his family life in order to indulge his perversions. This is, incidentally, quite a serious issue which society will have to confront today in the light of the capitulation by so many Christian churches to the drive to legitimize homosexuality as "morally neutral." A third explanation is given by a modern scholar, Rabbi Baruch Halevi Epsztejn (in his "Torah Temimah" to Leviticus 18:22), who emphasizes the unnaturalness of the homosexual liason: "You are going astray from the foundations of the creation." *Mishkav zachar* defies the very structure of the anatomy of the sexes which quite obviously was designed for heterosexual relationships.

It may be, however, that the very variety of interpretations of *toeyvah* points to a far more fundamental meaning, namely, that an act characterized as an "abomination" is *prima facie* disgusting and cannot be further reduced or explained. Certain acts are considered *toeyvah* by the Torah, and that is all there is to it. It is, as it were, a visceral reaction, an intuitive disqualification of the act, and we distort the Biblical judgment if we rationalize it. *Toeyvah* constitutes a category of objectionableness *sui generis*, it is a primary phenomenon and is accepted as such by those for whom the Torah is more than a collection of ancient cultural prejudices, no matter how enlightened.

Homosexuality, whether male or female, is thus considered abominable, and can never be legitimized in the eyes of Judaism. This by no means implies that Jews who live by Judaism are lacking in compassion for the man or woman trapped in this dreadful disease, suffering the loneliness, the humiliation, and the social ostracism to which such individuals are condemned by their unfortunate tendencies. Certainly the homosexual who genuinely desires to emerge from his situation ought to be helped by all the means at our disposal, whether of medicine or psychotherapy or counselling. But the compassion and help extended by society should in no way diminish the judgment that *mishkav zachar* is repugnant.

An example of a sinful act that is treated with compassion by the Halachah which in practice considers it as pathological rather than rebellious is—suicide. Suicides, and attempted suicides, are technically sinners and certain consequences flow from this designation, such as relate to burial, mourning, and eulogies. Yet we usually treat the suicide as a sick individual and reserve the full harshness of the law for one who takes his own life purely for philosophic reasons—a rare case indeed. Similarly, despite the death penalty prescribed by the Torah for *mishkav zachar*, one might make a case for treating homosexuals as sick rather than as evil. (To my knowledge, this has been done quietly and discreetly in the very few cases that have come to my attention.) Yet never has anyone dared to suggest that suicide be considered an acceptable and legitimate alternative to paying taxes and braving the other anxieties of life. No sane person would sit by passively and watch another human being attempt suicide because he "understands" him, and because it has been decided that suicide is a "morally neutral" act.

(Continued on page 6)

Sermon For The Week

THE SEVEN DAYS

One of the opening sentences of the Sidra Vayakhel gives expression to the basic theme of the Jewish Sabbath: "Six days shall work be done and the seventh day shall be holy to you, a Sabbath of Sabbaths to God."

* * * * * *

The strange use of the passive form "shall work be done . . ." (instead of the more direct and simple "shall you do work") suggests that the Torah advocates a "passive" attitude to work, meaning, that although man must labor, yet he should be withdrawn and aloof from the actual toil—almost as if the work would complete itself of its own accord. A man's entire interest and enthusiasm should not be centered solely around his business activity.

An amusing, yet deeply illuminating anecdote illustrates this point: A gifted and brilliant follower of Rabbi Dov Ber of Lubavitch entered into the management of a factory producing overshoes. It was soon apparent that his mind was more and more preoccupied with the administration of the business. His Rabbi once remarked to him: "Feet enveloped in overshoes are commonplace, but imagine a 'head' sunk into overshoes"!

Today's frantic pace of living is the cause of many social and physical ills. We are so completely submerged in our business lives that we have no time for anything or anyone—least of all, for ourselves. "Time is money" we say; and the ulcers of the American businessman have achieved worldwide notoriety. We have acquired these "status symbols" by refusing ourselves time to eat or sleep properly; by being "on the job" not only at work but also at home, at leisure, and even at prayer by thinking business, sleeping business, and relaxing business.

To warn against this complete preoccupation comes the Divine order: "Six days shall work be done," a positive commandment, stating the principle of the dignity of labor, yet making an essential proviso. Man must keep his "head" aloof from complete preoccupation with his job. The Torah tells man to develop peace of mind so that during his leisure hours he will be able to give more attention to his own and his family's spiritual needs; to enter the synagogue with calmness and earnestness, not as one comes into a club, to discuss latest stock-market trends.

Adapted from the Hebrew original of Rabbi M. M. Schneerson by Y. M. Kagan

the lively arts

✱ THEATRE ✱ MUSIC ✱ FILM

by D. COHN

* Conductor Robert Stolz has just arrived in Israel to conduct the Israeli Philharmonic Orchestra in a series of special concerts devoted to Viennese music.

* Recently Hasidim from Kfar Habbad showed what rhythm and the vivid emotion of pleasure can do as they danced at the Tel Mond prison with about one hundred young prisoners.

A while ago, Rabbi Menachem Shneursohn, spiritual leader of Habbad, who lives in Brooklyn, New York, instructed his people to start a countrywide campaign of distributing tefilin.

"A mitzva is a mitzva..." said the rabbi of the area when asked if he thought the man given a pair of tefilin really would use them if he never had before. Even though he might not, "this is how thousands of people have been drawn together." This is the Habbad philosophy of life: unconditional love of their fellowmen, optimism and joy.

The group of singing Hasidim accompanied by the strings of a single guitar are listed as "top performers" by various cultural institutions and by the Department of Education and Culture of the Histadrut. Rabbis at Hasidim of Habbad always are glad to oblige. For it is their belief to share with others the faith they hold.

* Rod Steiger has undergone his second ten-hour makeup session in two weeks for his starring role in the Warner Bros. Seven Arts motion picture version of Ray Bradbury's The Illustrated Man, in which his wife Claire Bloom also stars. Steiger has had to have his torso completely tatooed for the week's filming.

The film is being directed by Jack Smight and produced by Howard Kreitsek and Ted Mann.

* Composer David Grusin has been signed to write the musical score for the motion picture, The Heart Is A Lonely Hunter, starring Alan Arkin and introducing Sondra Locke. Grusin also wrote the score for The Graduate.

* Daisy Gerber, Hollywood's only feminine assistant director trainee, has joined Warner Bros. Seven Arts' Bullitt, now being filmed on location in San Francisco with Steve McQueen and Robert Vaughn starring. It's the first location for Daisy who holds the degree of Bachelor of Arts in Cinema from UCLA.

* Robert Hauser has been signed by producer William Castle as cinematographer for Paramount Pictures' The Riot. The motion picture, which stars Jim Brown, is based on the best seller by Frank Elli.

Hauser recently completed an assignment as cinematographer for Paramount's forthcoming, The Odd Couple.

* Otto Preminger has signed Alexandra Hay to make her film debut as the daughter of Jackie Gleason and Carol Channing in Skidoo. Miss Hay recently was starred in the Los Angeles company production of The Beard.

* Nanette Newman has won the choice role of Irma, the romantic lead, in The Madwoman of Chaillot, now filming in Nice, France. Stars include Katharine Hepburn, Charles Boyer, Yul Brynner, Danny Kaye.

* Joseph Landon, writer-producer, will do an original screenplay for his forthcoming production, Sonora, an epic-scale western set in the Southwest of 1860 when Spanish land-grant empires were breaking up under the impact of American immigration.

* Elia Kazan will begin filming, The Arrangement, on or about May 20th. Approximately one-third of the film will be photographed in Hollywood, the remainder in New York.

* An exhibition of German books will be organized in Israel in the autumn. About 2,500 books will be displayed in Tel Aviv, Jerusalem and Haifa. The West German Foreign Ministry is planning to buy and present them to Israel at the end of the exhibition. A collection, Literature in Exile 1933-1945, compiled by Frankfort's Deutsche Bibliothek, also will be shown and a number of prominent West German authors and scholars will address Israeli audiences during the exhibition.

* Vienna's famous Burgtheater, now in Israel, is performing to capacity audiences. A highlight is the presentation of Nathan the Wise, performed in Tel Aviv exactly thirty years after Hitler's occupation of Austria. Cast includes: the well known Jewish actor Ernst Deutsch; Max Reinhardt's widow, Helene Thimig, now 78; Adrienne Gessner; Eva Lion who converted to Judaism.

A LA FRESCOE. — A point of interest among the display of French tapestry to be seen at Toronto's O'Keefe Center. This is a frescoe by Saint-Saens, an artist who is influenced by things Spanish. In the above tapestry, Italian commedia del arte influence is more in evidence. Saint-Saens is one of the few artists, along with Lurcat and Picart le Doux, to show people in his tapestries. This one is traditional even though it has a very special personality.

Sponsor is Rothmans Pall Mall of Canada Ltd.

Liberation of East Jerusalem To Be Celebrated

Jerusalem, (JCNS) -- May 26 is to be celebrated in Israel as a day of thanksgiving for the liberation of Jerusalem, the Chief Rabbinate has decided. East Jerusalem was freed by the Israel Defence Forces exactly a month ago, according to the Hebrew calendar.

The Chief Rabbinate has asked the authorities to proclaim the day a half-day holiday in places of work. In synagogues, Hallel will be recited, although without the preceding blessing. Festive candles are to be lit at home.

The Chief Rabbinate's decision to mark the liberation of Jerusalem pertains only to this year. Arrangements for future years are to be discussed.

ZANY COMEDY SCORES. — Arlene Meadows holds out her hand to Donald Harron, watched by a bemused George Murray during a scene from the happy mini-musical at Toronto's Central Library Theatre "Here Lies Sarah Binks". Show is playing to good houses and should run for at least another two weeks. Highly recommended for groups looking for a fun evening.

FEATURED SOPRANO. - Anna Moffo, Metropolitan Opera star, who will be featured in a concert with the Symphony Orchestra conducted by Nello Segurini, tonight at Toronto's Maple Leaf Gardens. Ferruccio Tagliavini is the featured tenor.

WOLFSON GIFT TO CAPITAL

Jerusalem, (JCNS) - The Wolfson Foundation has donated $500,000 towards a park to be laid out round the walls of the Old City of Jerusalem.

On Monday, paving the area in front of the Western Wall with large slabs of white Jerusalem stone got under way.

Toronto After Dark

COMING OF THE SHREW

Kiss Me, Kate, based on the famous Taming of the Shrew, will be presented at O'Keefe Center, this Monday through Saturday, March 30th, for one week. The Cole Porter his musical features Patrice Munsel, John Cullum, Richard France and Helen Gallagher. It was one of the longest running shows in the history of New York's musical theater having run originally 1,077 performances, two-and-a-half years.

POPULAR SOPRANO

Anna Moffo, one of the most popular sopranos in the world and an exponent of Italian opera, appears tonight at Maple leaf Gardens in concert sponsored by Segurine Enterprises Ltd. She is a leading soprano at the Metropolitan Opera and La Scala at Milano. Other stars featured are Segurini Symphony Orchestra conducted by Toronto's famous Nello Segurini and opera tenor Ferruccio Tagliavini.

INTERESTING PRESENTATION

The De John Sisters will be the next bill featured at the Hook and Ladder of the Beverly Hills Motor Hotel commencing April 1st. Following them are Johnny Puleo and His Harmonica Gang, April 8th.

DELAWARE, NOT USA

Marylu Moyer, who appears in You're A Good Man, Charlie Brown, at the Playhouse, was born in a small town near London called Delaware. Her father was a violinist with the London Symphony Orchestra until 1963. She studied at the University of Manitoba and in 1965 won the best supporting actress award there. She has been understudying the roles of Lucy and Patty ever since the show opened in Toronto and also was assistant stage manager prior to her taking over the role of Patty.

HELD OVER

Held over this weekend at George's Spaghetti House is the popular Art Ayre Trio with Art on the electric organ. Upstairs at the Castle is the Brian Browne Trio.

DEFINITE RUN

The Toronto Children's Theater production of The Tinderbox will run until at least the end of April at the new Workshop Production Theater, 12 Alexander Street. Chosen to tour for five months in 1967, and selected as one of the few production to play in New York City during Canada week last April, The Tinderbox was the biggest hit of Centennial year in rural Ontario.

The company is in the planning stage for a further production which it is hoped will tour in Ontario at the end of April and the beginning of May.

STUDENTS IN

Students are the audience most tuned into Toronto's newest camp show, Here Lies Sarah Binks, at the Central Library Theater. It is a gentle satire on a book that already is a satire.

A LAD'S BEST FRIEND. - Andrew Kilpatrick, who plays Andrew in The Dandy Lion, all about circuses, at Toronto's Colonnade Theater weekends.

PRIZE FOR THERESIESTADT MEMORIAL

Prague, (JCNS) - A large cash prize is being offered for the most suitable memorial at the war-time Theresienstadt concentration camp in Czechoslovakia. The memorial is to take in the buildings as they exist.

The competition has been announced by the governing body of the National Theresienstadt Memorial Authority, which is responsible for the Ghetto, the "Little Fortress"; the former Gestapo prison; and the "Pit Richard" concentration camp at Leitmeritz.

Other plans include a monument to pay tribute to the Jews deported to the concentration camp and the landscaping as a memorial of the bank of the River Eger, from which the Nazis in the autumn of 1944 threw 20,000 cardboard urns containing the ashes of their victims.

WHAT A ROPE WON'T DO! Marylu Moyer as Patty in, You're A Good Man, Charlie Brown, the comedy breaking all records at Toronto's Playhouse.

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LEDERMAN, EDWARD - On March 11th, late of 764 Avenue Road.
LUSTIG, DAVID - On March 15th, late of 289 Dundas Street West.
REINHOLD, CLEMENT - On March 15th, late of 45 Hillcrest Drive.
ROSS, SAMUEL - On March 15th, late of 241 Northcliffe.
TARSHIS, JOSEPH E. - On March 14th, late of 10 Benvenuto.
TOBE, ROSE - On March 11th, late of Vancouver formerly Niagara-on-the-Lake.
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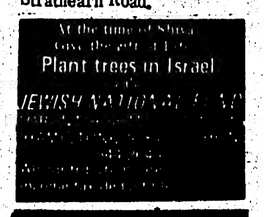

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BULLETINS

PARADE TO GO THROUGH EAST JERUSALEM

Jerusalem, (JCNS) - The Independence Day military parade will go through East Jerusalem, along the northern wall of the Old City and across what used to be the border into Jaffa Road, Mayor Kollek stated.

The reviewing stand will be at the start along Ramallah Road, some three hundred yards beyond the city's outskirts, near Mount Scopus.

East Jerusalem inhabitants will not be asked to put out flags. "We understand that it is not their holiday," Mr. Kollek said.

BRITISH, BELGIAN FIRMS TO BUILD PLANT

Haifa, (JCNS) -- Contracts for the planning and building of extensions worth 40 million Israeli pounds have been awarded to British and Belgian firms by Chemicals and Phosphates, Israeli's biggest chemical manufacturing company.

The plans provide for doubling the output of ammonia and a start in the production of urea, a fertilizer.

A profit of 3 million Israeli pounds is expected by the company this year, but a loss, as last year, on the Oron phosphate operations in the Negev. The Oron setback is attributed to the closure of the East European market after the Six-Day War and to the switch to Jordan by Turkish importers.

However, a 200,000-ton increase in phosphate exports is expected this year to bring this branch of the busness back in balance.

RUSSIAN ALLEGATIONS

Jerusalem, (JCNS) -- President Shazar expressed amazement last night at allegations by Archimandrite Nikodem in Moscow that the property of the Russian Orthodox Church in Israel had been the target of robbery and banditry. Acting as representative of the Moscow Patriarchate, the Archimandrite in a note of protest accused the Israelis of attacking the Gornensky Monastery in Ein Korem, near Jerusalem, and the Russian orchard in Abu Kebir.

A spokesman for the Israeli Foreign Ministry replied that the Moscow Archimandrite instead of using his Church's influence to promote better understanding between people, has chosen to join those spreading libel and religious hatred and dissension based on lies.

NEW SYNAGOGUES

Paris, (JCNS) - Two new synagogues and community centres have been opened at Ansieres and Creil, near Paris.

The inaugural services were attended by Dr. Jacob Kaplan, the Chief Rabbi of France; Baron Alain de Rothschild, the president of the Consistoire Central; and representatives of the local authorities.

indian jews unite

Jerusalem, (JCNS) - Jews from India, many of whom would not have spoken to each other in their native land, have decided to federate their immigrant associations in Israel.

They are the Association of Cochin Jews, the Hitachut Olei Hodu and the Bene Israel Immigrant Society.

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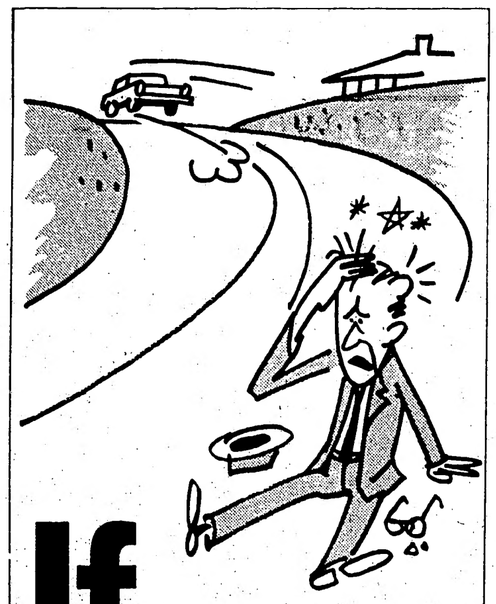

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Two of the figures in Purim parade in Tel Aviv. They show President Nasser and King Hussein conducting their telephone conversation about the discredited allegation of American intervention in the Six-Day War

Antisemitism in Argentina 'a fact'

From our Correspondent
Buenos Aires

DAIA ISSUES NEW WARNINGS

Buenos Aires, (JCNS) -- There are sharp differences among Argentine Jewish leaders about the extent of antisemitism in the country. Many feel that the view of Daia, the representative Jewish organization, that it is "potentially" increasing, is exaggerated.

However, a warning not to underestimate the danger of antisemitism was issued by Dr. Isaac Goldenberg, Daia's president, at a plenary meeting of the organization with provincial communal representatives.

Dr. Goldenberg deplored reports that some communal leaders had declared in the overseas press that there was no problem of antisemitism in Argentina, and stated that there had been recent cases of daubing anti-Jewish slogans and symbols on property.

He referred, in particular, to an attack on the premises of the Argentine Arab Federal Council, which represents the Arab League, last week when furniture and files were destroyed and the property defaced with Magen David signs.

This, Dr. Goldenberg said, was an open provocation in order to justify a future attack on the Jewish community. In confirmation, he referred to leaflets being distributed in Buenos Aires, threatening counter-measures against the Jews.

Tourist boom

Jerusalem, (JCNS) - Tourism to Israel has risen to unprecedented record levels this year. In January, 33 per cent more tourists arrived than in the same month last year, reaching 14,000. In February there was a further rise to about 20,000.

The great majority of the tourists are Jewish and they come in groups. The proportion of those coming from Europe is rising constantly in comparison to those from the United States and Canada.

Hotels are full to capacity and are booked up for April and May.

TO OUR ADVERTISERS:

The Passover Issue of The Canadian Jewish News, dated April 12, will be closed for advertising copy the preceding Friday, April 5. For placing advertisements, please call 789-1895 in Toronto, or 739-3630 in Montreal.

RABBI

(Continued from page 4)

divorce his wife, when she demands a divorce, if he becomes afflicted with a noxious disease or decides to earn his living by following an unpleasant trade or occupation. On this basis the Jewish courts use all available pressure on a man to divorce his wife whenever she has good reasons for her demands, e.g., in cases of cruelty.

A Jewish Reaction To A Developing Christian Attitude

On Homosexuality: The New Dispensation

by NORMAN LAMM

(Continued from page 4)

By the same token, we may treat the homosexual as a patient rather than as a criminal, and use our understanding not to condone but to cure him, if that is at all possible, or at least to help him sublimate his desires and use them in socially constructive ways. But never can we submit to the current campaign in this country and in Europe to declare homosexuality a matter of personal taste within the range of normality, a campaign led by homosexuals and a number of far-out non-homosexual liberals who bring to mind Lionel Trilling's statement that "some people are so open-minded that their brains fall out."

Personally, I do not believe homosexuality between two consenting adults should be treated as a criminal offense in the United States. I say this more as a matter of consistency and expediency than as general outlook. Although there are instances of purely moral prohibition that are enforced by law in this country (polygamy is an example), the nature of our society and its judicial philosophy is such that the courts do not generally wish to intervene where other individuals, and society, are not directly involved. The point can thus be made that as long as other sexual vices, such as adultery and incest, are not prosecuted in the courts, homosexuality should likewise be excluded from the criminal law. Besides, the nature of our prisons is such that not only do they not help rehabilitate the homosexual, but usually worsen his condition.

Of course, these considerations must be weighed against the very real fear that the removal of homosexuality from the law books will lead to lifting the stigma from this practice in society in general. A law, even an unenforced law, has a certain moral force and pedagogical value. Even more pertinent is the fact that liberalization of the law has now been anticipated by the tragic development in Christianity advocating the removal of the taint of immorality as such from *mishkav zachar*.

Jews who retain their first loyalty to Judaism and Halachah, rather than to the newest canons of contemporary liberalism, must view this new tendency in Christianity with dismay and profound regret. To plead for compassion towards the homosexual and for bringing him remedial care, if not for his exclusion from the penal law, is something with which, as I have said, religious Jews may quite readily agree. But to declare homosexual acts as "morally neutral" and at times as "a good thing" is scandalous. I realize that some of the more liberal Christians will dismiss the Jewish view as "judgmental" and "Pharisaic," but that seems to be the fate of any belief in moral or spiritual absolutes. It is the price one has to pay for refusing to succumb to a thorough-going relativism or "situational morality."

What is most distressing in reading the reports in the press on the recent Episcopal conference (as well as earlier papers by Swedish and British Churches) is the readiness to condone and even approve (although not encourage) homosexuality on the basis of "genuine love," "fulfilment," and "happiness." Here the exaggerated importance Christians have traditionally accorded to the term "love," and the hedonistic ethic of the contemporary Western world, have joined together to kick away whatever is left of social and religious restraint in a progressively amoral society. To aver that a homosexual relationship should be judged by the same criteria as a heterosexual one–"whether it is intended to foster a permanent relationship of love"–is to abandon the last claim of representing the "Judaeo-Christian tradition." Are we not justified, to use a *reductio ad absurdum*, in using the same reasoning to sanction an adulterous relationship? Love, fulfillment, and happiness can be attained in incestuous contacts too–and certainly in polygamous relationships. Is there nothing at all left that is "sinful," "unnatural," or "immoral" if it is practiced "between two consenting adults?"

When religion begins to adapt its norms to current practice, it succeeds in becoming "popular religion," of the kind the Bible fought against through all antiquity. It then surrenders its right to speak in the name of a higher calling. Moral law must apply even–especially! –in the face of popular neglect. Religion must *teach* society; it must hold up for it moral ideals for which to strive, ethical and spiritual norms the neglect of which will give men a bad conscience. The direction some churches are taking today threatens to leave the majority religion in our country shorn of its ideals, its challenge, its role as conscience–and its courage. I fear that, in some measure, contemporary Christianity is reverting to its pre-Judaic roots by institutionalizing the sanction of popular immorality.

As a Jew, I deeply regret this change in direction in Christian opinion on homosexuality and other moral issues. It is bound to accelerate the deterioration of what is left of the moral fabric of society, and will undoubtedly have its effect on non-Christian citizens as well. Traditional Judaism will now face even greater difficulties in its espousal and realization of Torah values and ideals in the context of Western civilization.

Judaism began its career as the standard bearer of morality in a world which mocked it. When Judaism came upon the world scene, it took vigorous exception to the mores of the then contemporary world, and it maintained this opposition even when what it considered abominable immorality was practiced by highly sophisticated Greeks and Romans, and not only by primitive Egyptians and Canaanites. Its moral judgment is no less determined in our own age when one restraint after another is being scrapped by an increasingly permissive society, and when a great world religion shows signs of the resurrection in its midst of a long-repressed pagan past.

Apparently, Judaism is destined to carry on in the twentieth century in the same sense of isolation and, I pray, with the same sense of determination as it has in the past.

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SHORT CUT

Friends of a shy, young farmer who was known for his inability to think of anything to say to women were amazed when, the morning after he met a girl at a dance, it was announced that he had become engaged. He was asked how it happened.

"Well," said the bashful one, "I danced with her three times and I could not think of anything else to say."

ONE WAY

An employer asked a friend what to do with a young salesman who had embezzled a large amount of money and lost it all on the market.

"Keep him on the job and take it out of his pay," the friend advised.

"But he couldn't ever pay me back that way," said the employer, "the amount is too large and his wages too small."

The advisor thought a moment. "Well, then," he said, "why don't you raise his salary?"

GGOD BUSINESS

A pawnbroker loaded his show window with unredeemed saxophones, banjos, tubas---and shotguns. "Very interesting display", commented a friend, "but does it sell merchandise?"

"Does it!" enthused the pawnbroker. "One day a fellow buys a sax or a tuba. Two days later his neighbors buy the shotguns."

SHREWD PITCH

The automobile salesman was making his pitch to a prospective customer: "Just look at those beautiful lines and that attractive upholstery. Its purchase would be a most timely one."

"Timely?" asked the prospect. "In what way?"

"Because if I don't make this sale, my boss will fire me!"

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RECIPE OF THE WEEK

BAKED HALIBUT IN SPANISH SAUCE

6 tblsps. olive oil
4 (4 to 6 oz. each) halibut steaks
1 medium onion, minced
1 clove garlic, minced
1/4 cup minced parsley
1 large tomato, skinned and chopped
3/4 tsp. salt
1 tsp. sugar
2 tblsps. tomato paste
1/2 cup dry sherry
1/2 cup water
4 lemon slices

Preheat oven to 350. Spoon two tablespoons oil over bottom of shallow baking dish. Place fish steaks over oil.

Heat remaining oil in a heavy skillet and saute onion, garlic and parsley until yellow and soft, 15 to 20 minutes.

Add tomato, salt and sugar and continue cooking until well blended. Add tomato paste, sherry and water and simmer five minutes longer. Pour over fish.

Place a lemon slice atop each steak and brush lightly with olive oil to keep moist. Bake 30 minutes or until fish flakes easily, spooning sauce over twice during cooking.

Yield: four servings.

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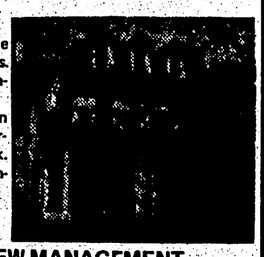

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HUMAN RELATIONS

TOO PERSONAL

by Dr. Rose Franzblau

QUESTION:

Two years ago a good friend told me that she had just become involved in a lesbian relationship. I was shocked. The only advice I could give was to see a psychiatrist.

I met the object of her love at a party. This person seemed well bred, educated, sophisticated, etc. Despite this my advice was still the same.

Two months after this party I was told that my friend had become engaged to a man whom she had known for six weeks! Other friends who had suspicions about her previous relationship asked my opinion. I did not confirm their suspicions. However I decided to speak to my friend.

To my dismay she said it was none of my business. She threatened that if I ever revealed knowledge of the lesbian relationship, she would make me pay.

Am I wrong to assume that this proposed marriage is headed for disaster based on her previous relationship, a fact that her fiance does not know?

Can one really make a satisfactory transition from a homo- to a hetero-sexual relationship without treatment? Was I wrong to advise my friend as I did?

ANSWER:

Generally speaking, those who have engaged in homosexual physical activity for a long time and with satisfaction, are not amenable to therapy. For psychiatry to be effective and to help the person go on to the highest step of sexual development which is hetrosexuality, there must be a real wish and strong inner drive to change.

There are some homosexuals, (and they are not in the majority,) who engage in this kind of sexual activity as a form of self-play which is acted out with another person. They are very much like little ones who are still searching for the answers to their sex questions, which were not given them by their parents. By this kind of self-exploration, through exploring the body of someone of the same sex, they hope to find the answers.

In other cases, a girl may really be hetro-sexually inclined, but fear sex with a man, or the responsibilities of marriage and parenthood. Homosexual activity may meet their needs for the time being. However, when they are ready to enter into a lasting relationship with a man they can give it up.

But they do carry with them guilt for this former sex-play, and sometimes worry that the same desires might be passed on to the next generation, or that their mates will find out about their past. When things are not going too well in their sex-life with the mate, thoughts about the pleasures of the former activity may return. They feel badly about such thoughts or the possibility of returning to that kind of relationship. In such cases, working the problem out with an expert can relieve the person of the burden of guilt, and free her to be what she is and really wants to be.

It is rather unusual for a young girl to tell about her homosexual relations even to a very good friend, of comparatively long standing. The motive for so doing may be a form of verbal exhibitionism, or a kind of teasing, sexual flirtation, via words. Or it could be a kind of shock treatment, to see whether the friend will accept her and continue the friendship despite this revelation. A person who will communicate this kind of fact may sense--or hope--that her friend has the same kind of inclination or inner wish. By talking about it openly she invites the other to become a member of the inner circle.

When your friend told you of her lesbian relationship you were understanding, compassionate and helpful. But when she talks of plans for a hetrosexual relationship in marriage, you become disapproving and a prophet of doom and disaster. In all probability she sees this as an expression of lack of faith in her and skepticism as to her ability to form a good and lasting relationship. Your friend's threat to retaliate, may well have been in response to this unexpected reaction.

Although your advice may be good and valid, your friend is right in saying that it is not your business.

Perhaps you feel some envy of this friend who, in spite of her past, got a man before you did. Become less involved in the problems of your friends. This will help you to become more involved with men who are available for marriage.

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THOSE YEARS AGAIN
by Ruthie

The nicest years are those early teens. You get such a kick out of watching the youngsters just bloom away. And sometimes you can't help laughing when they look gawky. Their limbs shoot ahead of their arms.

And if they're girls! Well, did you ever notice how they walk when they're wearing heels for the first time? They look as though they're walking on stilts. And when they are wearing lipstick--hoo-ha! Glamor pusses.

But the little girl still creeps out. Like the time one of my kids went for a fitting of her first gown.

There the seamstress is pinning the gown and she's standing in front of the mirror, feet flat, wide apart, licking an ice cream cone. So that's the picture of a lady? But tell them that and you'd be shot.

* * * *

For years you're tucking in your small fry. Then they stay up a little later, a little longer. All of a sudden, you can hardly believe it, on Saturday night you've got a bunch of strange teenagers actually swarming out of the woodwork; you're babies are growing up.

So here's where the trouble begins -- for you. Because where will you put them? Everybody, you know, hasn't a rec room. And you get the shivers when you think of your lovely living room taking a beating.

Like once. One boy was so nervous--poor thing, I guess he had his growing pains too -- he was continually fingering the sofa. I didn't give it much thought -- God forbid if I hung around. But next morning I noticed the nailheads were picked off. Did I raise Cain!

* * * *

Another time I let them use the library for dancing. The floor was tiled, I didn't have to worry about carpeting.

Everything, I thought, was smooth. Until I saw later that certain pages from books were torn out -- and they weren't reference either.

So where do you put them?

* * * *

At this point it's pyjama parties, especially among girls. At first, you figure, fine. At least it's only one sex you have to cater to.

And they have all the answers. Because just say you haven't any room for more than two, so how can you put up ten, and the answer is,

"They're bringing sleeping bags."

Nu, can you live? Say no, and they innocently flip, "You always say it's our home and we should be comfortable."

So you throw up your hands and give in. A brayra (choice)?

* * * *

Sunday morning! You think at least they'd sleep half-a-day; they fell asleep at dawn. But, no. They're all up before eight -- and starved. Diet goes out the window.

You're busy making dozens and dozens of waffles. It seems as if a hundred bagels aren't enough. One kid suddenly pukes.

But, it can't be denied, they all try to help clean up. And you wonder -- all the other poor mothers. They must be going through the same thing. You must warn your offspring not to go give anybody any trouble.

* * * *

Then the day comes when they're dating for real. And now the furniture is real gone -- just when it's important that you make a good impression.

Anybody want to contribute to the Fix It Fund?

Bet most of you are in the same boat.

(Copyright 1968, CJN)

TORONTO WOMEN

DISCUSSED ARTIST

Recently Mrs. Otto Shneid was guest speaker at a general meeting of Beth Tikvah Sisterhood. Her topic was the Dutch artist Rembrandt.

Mesdames Arthur Segal and Al Creemer sang Hebrew and Yiddish folk songs; Mrs. Melvin Back accompanied at the piano.

Mrs. Harvey Haber, president-elect, presided in the absence of the president.

GENERAL MEET

PTA of the Associated Hebrew Day Schools will have a general meeting next Tuesday evening. Subject: Sex Education in our School. Two films will be shown; a panel discussion will take place in which Rabbi E. Forman, Dr. M. Burak, Gordon Wolfe will participate. Mrs. Marjory Rasky will chair the evening.

CONFERENCE

The twelfth annual spring conference of the Ontario Branch, National Women's League of the United Synagogue of America, will take place on Monday and Tuesday, April 29th and 30th, at Adath Israel Synagogue. Theme: The Creative Art of Jewish Living. Speaker consultant will be Mrs. Louis Sussman, former president, National Women's League. Conference chairman is Mrs. Rae Schwartz. Mrs. Joseph Grossman is president of Ontario Branch.

FOR PASSOVER

Passover recipes will be the highlight of a workshop by Beth Tzedec Sisterhood on Tuesday, April 2nd. Mrs. Murray Schwartz will demonstrate.

TEA

The annual spring tea of the Women's Auxiliary of Ner Israel was held recently at the home of Mrs. H. Handelsman. Patroness Chairman were Mrs. M. Braun and Mrs. M. Grubner. Tea convenors: Mesdames S. Goldstein; W. Goodman; assistants M. Cooperberg, R. Donsky, Ellis, A. Figdor, Freed, Grafstein, Gross, Buksbaum; Kaplan; Karoly; B. Kipper; E. Kohn; P. Kopstick; Korman; L. Korzen; Mann; S. Nussbaum; F. Mernick; W. Schwartz; Yakubovitch; Zimmerman; Wohlgelernter.

Mesdames H. Handelsman and J. Blitz, president, welcomed the guests. Pourers included Mesdames M. Braun, E. H. Cooperman and S. Goldstein (past presidents), Ellis, S. Frankel, S. Gold, M. Grubner, H. Handelsman, U. Milovsky, J. Rotenberg, N. Schiller, W. Schwartz. The following won door prizes: Mrs. J. Baruch; Mrs. L. Hoffman; Mrs. Katz; Mrs. C. Perlman; Mrs. Weingarten; Mrs. Weiss.

SALE

Women's League of Beth Jacob High School and Teachers College recently held its annual auction sale. Convenors were Mesdames Miriam Nussbaum, Sala Buksbaum, Celia Schmerz. Ticket convenor was Mrs. Chana Kuhnreich; auctioneer, Jack Rosenblum. Mrs. M. Kaplan won the door prize, a general electric mix master.

General meeting with the Draw of Club of 200 was held Tuesday.

LEUKEMIA FIGHTERS

Toronto Leukemia fighters (membership, 200) have contributed to various Toronto hospitals more than $100,000.00 towards research of leukemia. The group is a non-sectarian one dedicated to help find a cure for the disease. Next project is a fashion show to be held next month.

GUEST SEAKER

DR. K. C. Charron, Deputy Minister of Health, Ontario Department of Health, will be the guest speaker at the annual meeting of the Victorian Order of Nurses, Greater Toronto Branch, Tuesday morning at the Educational Center on College Street.

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The World Over

17-MONTH STUTTGART TRIAL NEARLY OVER

Duesseldorf, (JCNS) -- Thousands of Jews were rounded up by the Nazis on November 19, 1943, in Lemberg (now Lvov in the USSR) and shot in the Janowska Street detention camp, the prosecutor told a Stuttgart war crimes court last week.

This, he said in his closing address in a trial which opened in October 1966, was the main "massacre" covered by the charges of complicity in murder and of individual murders faced by 15 former members of the S.S. or of the Nazi police.

Strong and healthy Jews were exploited before being killed, while others were immediately sent to the gas chambers, the prosecutor said in his summary of the charges.

A former concentration camp policeman, Josef Windeck, was responsible for the muder of at least 420 prisoners, Mr. Zdizlav Mikolajsky, 54, a Polish witness, told the third Auschwitz trial in Frankfurt last week.

According to the indictment Windeck is accused of the murder of 117 fellow inmates. His trial and that of Bernhard Bonitz opened in August, 1967.

ISRAELIS TO GIVE EVIDENCE

About 47 witnesses, mainly Jews including a number living in Israel, Canada, Argentina and the United States, have been asked to give evidence at the trial of two former S.S. members which opened in Cologne on Monday.

Kurt Wiese, 53, who was in charge of one of the two ghettoes in Grodno, Poland (now in the USSR) is accused of complicity in the murder of at least 177 Jewish men, women and children between 1941 and 1943.

Heinz Errelis, 55, who was head of the Grodno security police, is accused of complicity in killing at least 25 Jews. Errelis was sentenced in Minden in April last year to 6-1/2 years' hard labor for complicity in the wartime murder of several Polish Jews.

EBAN TO HOLLAND

Amsterdam, (JCNS) -- Mr. Abba Eban, Israel's Foreign Minister, will be the guest of the Dutch Government during a "working visit" on March 26 and 27.

FROM CITY of PEACE

(Continued from page 4)

up, no opportunity for changing into fresh clothing and the restful relaxation which most musicians and conductors would have insisted on. Unperturbed, and as if born to the traditions of show-business, Gadna and Ronly-Riklis took to the stage with the consciousness that "the show must go on" – playing to deafening applause with a zest that brought a wide smile and generous appreciation from the one "trouper" in their midst, Danny Kaye himself, beaming with pride at the professional approach of his co-stars.

Mexico City saw Gadna's participation in Keren Hayesod's Yom HaAskan, an annual salute to Key Workers and – on this occasion – a unique opportunity for a meaningful dialogue between an older generation of friends of Israel and the youngsters of the State of Israel itself. It was here, too, that Gadna played to a youth audience, meeting again with South American youth at a special rally in Buenos Aires.

Television performances, press conferences, radio interviews and personal meetings – the Gadna Orchestra members handled all alike with charm and sincerity – a constant inspiration to Danny Kaye who declared himself spurred by their response to greater and greater lengths in the service of cooperation, a constant source of pride to their director and permanent conductor Shalom Ronly-Riklis, and the finest demonstration of the spirit and meaning of Keren Hayesod's devotion to the cause of building their own homeland, the State of Israel.

TOWERS
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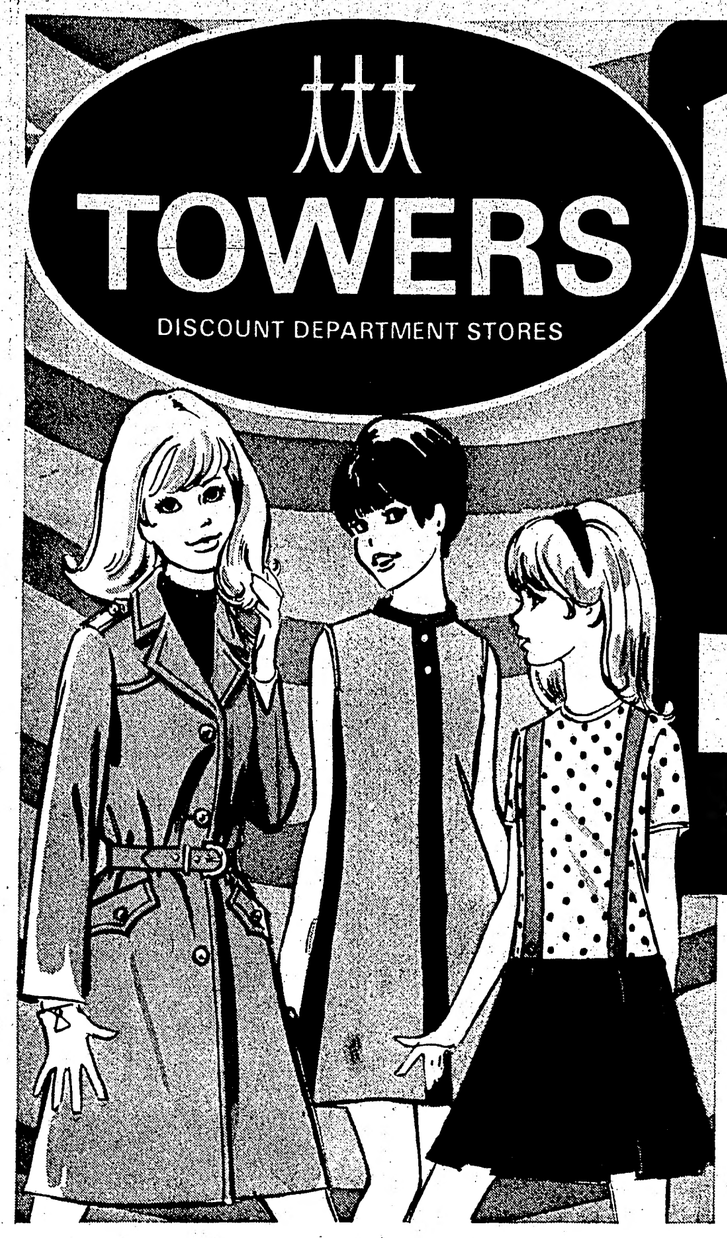
MOVES WITH YOUTH IN ACTION

Action in FASHIONS!... *Action* in FUN!... and above all- *Action* in SAVINGS to Please Young Budgets!



Fashionably Intriguing! Girls'
TRENCH COATS
Towers 'Save More' Price 9.77 each
Waterproofed Cotton Duck in Navy or pastels! Single breasted style with self-fabric buckle belt, 2 flap pockets and smart shoulder epaulets! Sizes: 7 to 14.

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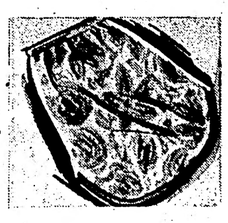
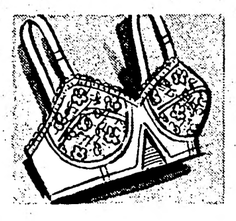
Shop this big, big selection of crisp, dainty Cottons, lighthearted bonded fabrics, in a fashion-pretty bouquet of styles! Great new shades in Sizes: 7 to 14.



For Short, Short Skirts!
'MINI' SLIPS
Towers 'Save More' Price 87¢ each
Pastel printed rayon! ... some lavishly trimmed with lace! Small, Med., Large.



Save! 'Kodel' Fibrefill
LACE BRAS
Towers 'Save More' Price 87¢ each
Stretch straps, cotton sides! White, Pink, Blue. Sizes A (32 to 36); B (32 to 38); C (34 to 38).

'Lycra' Short-Leg Pantie
GIRDLES
Towers 'Save More' Price 2.57 each
White, Pink or Blue with lace trim! Satin front panel. Small, Medium, Large.

For Active Feet! Comfy
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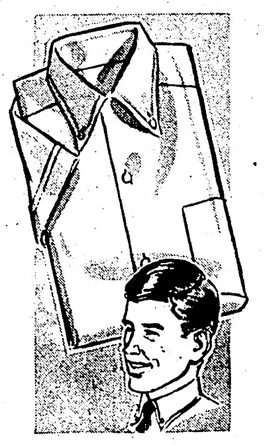
White or Black canvas uppers! Oxford style with padded arch cushion and insoles. Full sizes 5 to 10.



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Short sleeved Button-down! White, Blue, Green or Yellow, in Dacron/Cotton Oxford Fabric. Young men's Sizes 14 to 16 1/2.

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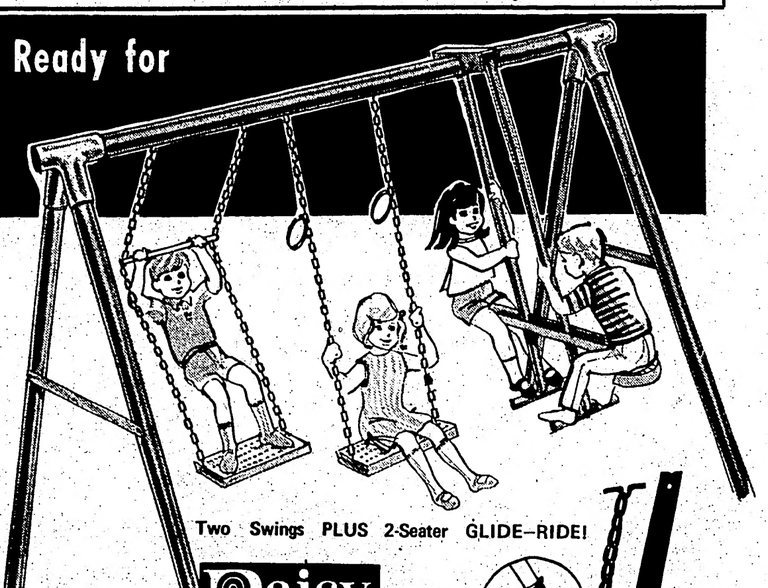
Ahoy Kids Age 12 and Under!
WIN A TRIP TO DISNEYLAND
by colouring 'Blackbeard's Ghost' – taken from Walt Disney's exciting new movie! Entry Forms at Towers Courtesy Desk.



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Towers 'Save More' Price 3.44 complete
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THE CANADIAN JEWISH NEWS

ISRAEL

FOR SUN FUN AND HISTORY

20 ANNIVERSARY SUPPLEMENT

INTENATIONAL EDITION (SECTION II THE CANADIAN JEWISH NEWS) 12 PAGES FRIDAY MARCH 22, 1968

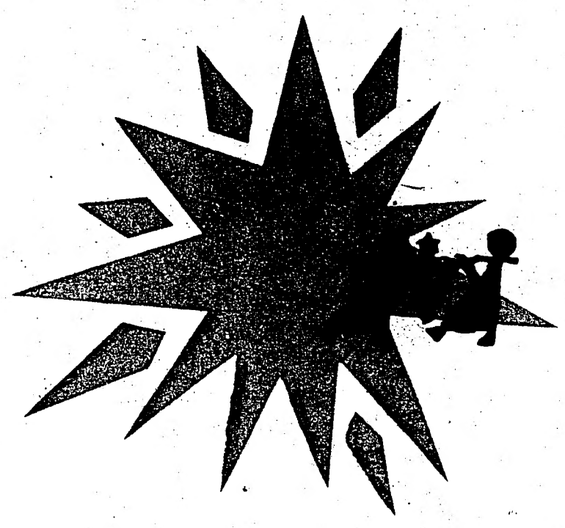
From a message by

THE HON. LEVI ESHKOL

Prime Minister of Israel

". . .The Canadian Jewish News is to be commended for its initiative in publishing these Special Supplements in honour of Israel's Twentieth Anniversary and for bringing the message of Israel over the years to Jewish communities throughout Canada and beyond. . ."

(Page 2)



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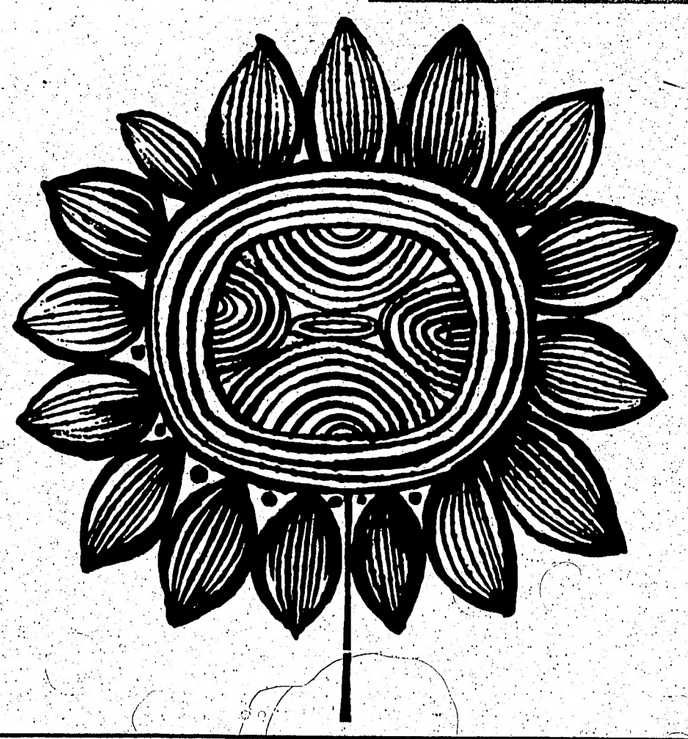


WHY WE WON

memoirs

by Moshe Dayan

(Page 6)

editorial

Happy ANNIVERSARY Israel

This is the first supplement dedicated to the twentieth anniversary of Israel's rebirth as a sovereign nation. It would be redundant to state on this occasion that the renaissance of a Hebrew state after almost two-thousand years of the Jewish people's national homelessness is the miracle in recorded history. As Moshe Dayan points out in his memoir published in this issue, Israel was born in battle and it is surviving -- thanks to its readiness to defend itself against those who cannot make peace with the end of the exile.

Let no one live under the illusion that Jerusalem reborn is the result of a favor by the United Nations or any other outside factor. National Jewish home has reached its glorious days of undisputed sovereignty because the people dwelling in Zion rose in revolt against the occupant and performed the first anti-colonialist revolution in the Middle East.

The Jewish state was taken, not given; Hebrew independence was conquered, not presented as an act of grace and kindness.

It survives and will live forever only because of its Hinterland -- the Jewish communities throughout the world, the Diaspora, which knows that its destiny is interwoven with this little patch of land on the eastern coast of the Mediterranean.

We are grateful indeed for the tribute paid The Canadian Jewish News by the Prime Minister of Israel because of our loyalty to the Jewish state. Yet in all humility we must say: no one in the Diaspora deserves any expression of thanks on the part of the Guardians of the City for his sympathy for or support of Israel. We here know that one of the basic problems in the way of a peace agreement between Jews and Arabs is that Israel refuses to become a closed, levantine country, off limits to any newcomer in distress in the Diaspora. Israel is the potential home of every Jew wherever he may live the refuge of the downtrodden, the asylum for those without a home.

This is why we here feel so meek when we are addressed by those on the front of our struggling people.

The Israelis are guarding the homeland for all and every individual Jew. Hence on this twentieth anniversary, in a year when we have seen the complete liberation of the City of David, we repeat, in the words of the sages, the ancient assurance given us: the liberation of Israel is a slow process; it is slow to come but once it begins it will fall like an avalanche which no one can stop.

Salute to Israel!

Commends The Canadian Jewish News in letter to CJN publisher: His Excellency Levi Eshkol.

Invitation To Visit Israel

Minister Moshe Kol

שר הפיתוח והתיירות

MINISTER OF DEVELOPMENT AND TOURISM

Dear Mr. Nurenberger,

I would like to express my personal appreciation for your decision to publish a comprehensive supplement devoted to tourism to Israel on the occasion of the 20th Anniversary of the State of Israel.

A personal visit to Israel, a land held dear by all Jews, is possibly one of the most meaningful experiences a member of our people can have. It is my hope that this, the 20th year of the State of Israel, will be taken as a year of personal pilgrimage. Let it be the year that Jewish organizations, Community Centers and other Jewish groups devote themselves to the encouragement of personal American participation in Israel's celebrations.

We have much to be grateful for this year. Though the problems we face are serious and there can be no relaxation of vigilance and determination, there is much that has been done in which every Jew can feel pride.

Visiting Israel also means strengthening the ties between Jews in the Diaspora and the Jews of Israel. Never have these ties been stronger than they are today, as demonstrated during those trying days of late May and June, 1967. These are ties which must grow even stronger for the fate of Jews everywhere is inextricably entwined.

There are economic reasons for visiting Israel as well. Tourism is the second largest earner of foreign currency for Israel. Israel's expenses for defence grow no lighter with the passing years. By percentage, Israel spends twice as much for these needs as does the United States. In order for Israel to maintain its integrity and ensure its security it must remain strong. Tourism helps Israel maintain its strength.

It is therefore our hope that Israel's 20th year will see a record influx of American travellers and that the people of the city area will be well represented in this group.

Again, my thanks to you for helping Israel in the accomplishment of this goal.

Sincerely yours,

Moshe Kol

Jerusalem, 1968

Moshe Kol

From Israel's Prime Minister

GREETINGS

ראש הממשלה

THE PRIME MINISTER

Dear Mr. Nurenberger,

The Canadian Jewish News is to be commended for its initiative in publishing these Special Supplements in honour of Israel's Twentieth Anniversary and for bringing the message of Israel over the years to Jewish communities throughout Canada and beyond.

The era we are living through is pregnant with possibilities and opportunities that, but a year ago, seemed very far from realization.

It is up to the people of Israel to translate these possibilities and opportunities into reality – first and foremost, by continuing and accelerating our country's economic, social and cultural development. We know that in Jewish Fraternity the Canadian Jewish community will continue its dedicated service to Israel's development.

It is up to all of us – as individuals and communities, institutions and Governments: all who cherish peace and are prepared to work for peace – to do all we can to promote a directly-negotiated peace settlement in the Middle East, for the welfare and benefit of all the peoples of the region.

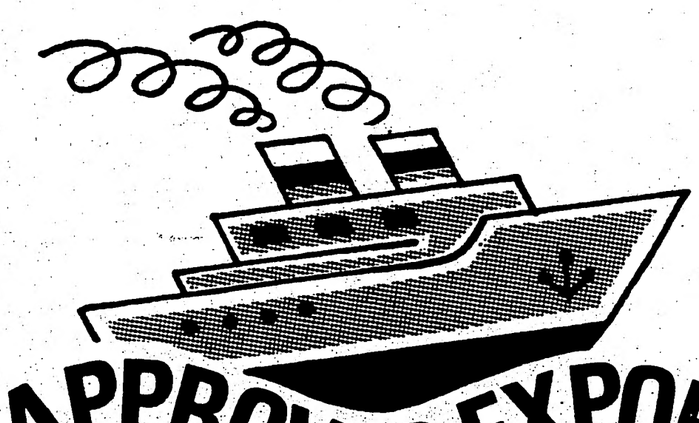
Yours sincerely,

P. Eshkol

Jerusalem, 1968

Levi Eshkol
Prime Minister

PBS ADV.



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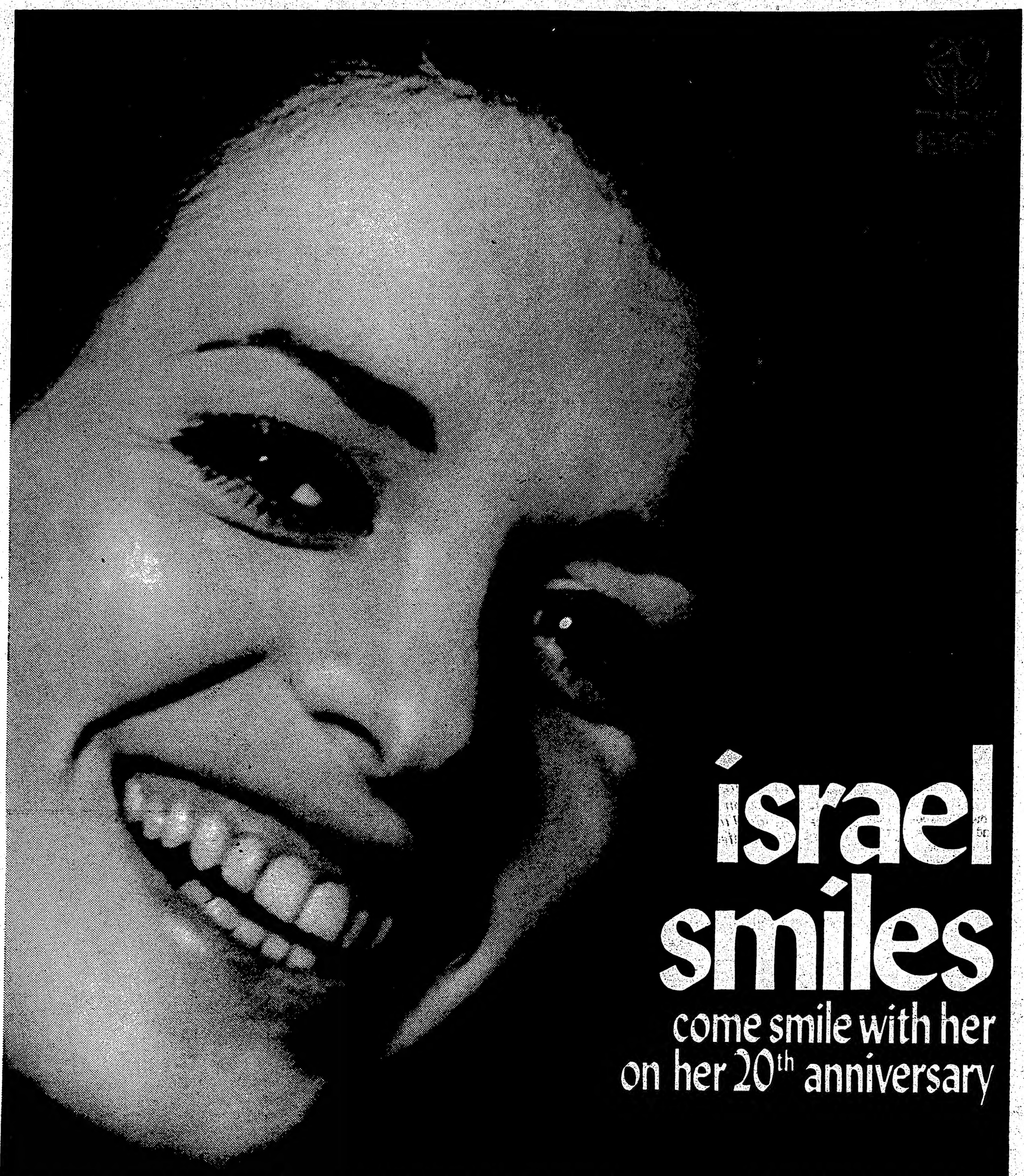


FACTS ABOUT ISRAEL: HER PEOPLE

Shalom—the welcome that Jews from more than 100 countries around the world are hearing as they return to their Promised Land, Israel: their heritage. Israel's population has grown from 650,000 to more than two-and-a-half million. Warm, friendly people, represented by the 120 members of Israel's parliament, the Knesset symbol of this thriving, young 20-year-old democracy. And it's nice to note that you'll feel right at home with the Israelis: so many of them speak English.

HER EXCITING CULTURE & VIBRANT YOUTH

Israel has 230 kibbutzim, and many universities and institutes of higher learning, all giving today's youth the knowledge and training needed for Israel's dynamic society. Tomorrow's leaders Israel's young people are learning from the cultural traditions of the land: the Israel Museum in Jerusalem, fine dramatic theaters, and many other cultural centers. And, like typical Israelis, they're not only learning how to accept responsibility, but they're also enjoying themselves at events such as Israel Philharmonic concerts and Israel's 20th anniversary folk festivals. You too can learn and enjoy!

SO MUCH TO SEE... SO MUCH TO DO

Fly to Israel via the national carrier, El Al, the airline of the people of Israel. Sight-see in Jerusalem. Sunbathe along the Red Sea, float in the Dead Sea, relax in the soothing waters of the Sea of Galilee. Visit Tel Aviv's sidewalk cafes, swinging nightclubs, and artists colonies. Visit Israel, land of smiles, excitement, and a warm welcome.

See your local travel agent or contact the Israel Government Tourist Office. 1117 St. Catherine St. W., Montreal 2, Quebec

israel loves company

OFF THE BEATEN TRACK IN ISRAEL

with Ruth Jordan

In spite of her relatively small size, Israel offers a bewildering choice of tourist attractions. To get a better balance between the obvious Musts and the not-so-obvious but equally rewarding Optionals, you need a bit of discerning planning. Here are a few ideas for those who have already "done" Jerusalem and Tel Aviv, a kibbutz in the Galilee and Elath.

Round Haifa

Most people agree that the view from Mount Carmel down the Haifa Bay is most beautiful, and even unprejudiced tourists have been known to admit that it surpasses the legendary Bay of Naples. But only a few can suspect that behind the Naples panorama there is a little gem of scenery, known as Little Switzerland. On the Tel Aviv-Haifa highway, just opposite Athlit, a road branches off the coastal plain into Mount Carmel. It is rather narrow, suspended between sheer rock and steep slope, undulating its way gently to the thickly pine-wooded crest.

In spring the dark green slopes are dotted with red anemones, white cyclamen, blue cornflowers; tiny yellow irises, coral tulips and golden gorse. You would be well advised to get out of the car, having parked it off the road, in order to breathe in the aromatic mountain air, possibly clamber up one of the gentler slopes to take in the intoxicating grandeur of the scenery.

Leaving a prison compound on the right, you reach the top of the plateau, where the road continues straight into the urban centre. Driving down past Stella Maris road, you should not miss the Persian Garden, popularly known as Abbas Effendi, which is artistically laid out on the slope.

It is owned by the Bahai sect, an offshoot of a Persian Moslem sect, founded at Acre in 1844. The gardens house some sumptuously carpeted shrines, kept fragrant with a daily supply of fresh jasmine petals. Non-believers are allowed to pay their respects, provided they take off their shoes.

Mount Carmel is, of course, famous for its association with the prophet Elijah. Old residents will point out Elijah's cave, where he hid from the wrath of King Ahab; a rock called Elijah's Chair, which barren Moslem wives touch for fertility; Elijah's spring; and the Mountain of Sacrifice, where Elijah had his successful encounter with the Baal priests.

Mountains

The Mountain of Sacrifice, better known by its Arabic name of *El-Muchraka* (the place of fire) is about eleven miles north of central Haifa. It is accessible by road, although the last mile or two are best tackled on foot. This done, you reach a Carmelite monastery, with a tall statue of Elijah in the forecourt. From the roof of the monastery you gain a commanding view of the mountains of Ephraim. The monks welcome visitors, and I was shown round by a very pleasant young acolyte, who spoke fluent Hebrew and Russian, and helped me to find the best pine-shaded rock for a picnic.

Nablus is mostly visited during the Samaritan Passover, when the 240 Samaritans, all clad in their ceremonial white robes, go up Mount Gerizim to sacrifice seven perfect white lambs, healthy and unblemished. But a visit to the Samaritan community is a memorable experience any time of the year.

Their synagogue is absolutely bare but for straw prayer-mats, on which they kneel Moslem-fashion. Their pride and glory is the ancient scroll of the Law, encased in fine bronze cover, which the priest might display on request. The High Priest lives in a flat next door to the synagogue, and both he and his entourage speak several languages, including English and Hebrew.

From Nablus you can take the road to Jericho, a lush oasis some 825 feet below sea-level, previously a winter resort for well-to-do Jordanians. Before going into the colourful market-place, you must take time off to visit the Hisham Palace, the most lavish of all Ommayad palaces, with the largest surviving Hellenistic mosaic floor.

Three or four miles south of Jericho there is a modern-looking monastery, situated in an area known locally as *Hirbeth El-Yahud* (the Jewish ruin). Although the obvious attraction is the lovely view of the Dead Sea, my favourite was a Jordanian notice to tourists, in English, still intact, which reads: "It would be kind of you, after taking the picture of the tent and camel, to tip the owner."

Visiting Qumran

In the absence of owner, tent and camel, I recommend a picture of the notice.

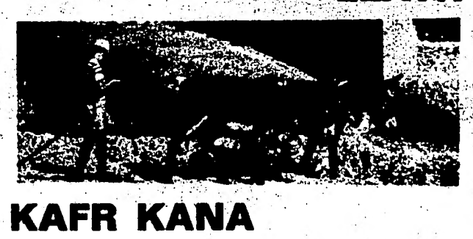
Once that far, it is only ten or twelve miles to Qumran, where the Dead Sea scrolls were found. A rough track takes you past Ein Feshka, through hummocks and mounds, until it peters out into a footpath up a steep incline. This brings you to Qumran, the historic site of what is believed to be the Essene settlement.

Having inspected the ruins, you will be able to see the Qumran caves nestling in layers of sand blown by the wind. At 1,200 feet below sea-level, you might feel like going back for a dip in the Dead Sea. A word of warning. It is true the heavy salt contents of the water will make you feel like a champion swimmer, but you will emerge itchy and oily.

Last but not least, I recommend a halt at the monastery of Latrun, on the Tel Aviv-Jerusalem new highway, scene of some of the fiercest fighting during the War of Independence. Now the big iron gates of the monastery swing back to welcome visitors, except on Sundays, and the Trappist monks smile their wordless greeting. Their vineyards are extremely well kept, and their wine, both white and red, is reputed to be excellent. When I stopped to buy a bottle, the monk, faithful to his vow of silence, showed me a little note: "Sorry, sold out. Come back tomorrow."

I didn't, but you might.

ELATH



KAFR KANA

GAN HASHLOSHA

RAMLA

growing economy

ISRAEL FIRM SELLS JETS IN AMERICA

It was just happenstance that found Si Samach in Israel in 1948. He went there to sell airplanes, but stayed and settled down.

Now, Samach, who grew up in Brooklyn, is back in the United States -- to sell airplanes. There is no happenstance about it. That's why Israel Aircraft Industries, Ltd., sent him here.

Not only does the expanding Israel aerospace enterprise view the United States as its biggest market, but come spring it also plans to compete here for equity capital. The 15-year-old Government-owned company plans to go public and sell some of its shares to American investors.

The American bent of Israel Aircraft is not so surprising when it is realized that A.H. Schwimmer, a Connecticut "Yankee", is its managing director and that its biggest hope in the American market is the Jet Commander executive jet.

The 44-year-old Samach also is still an American citizen although married to an Israeli. They have three children who were born in Israel.

He developed a love for airplanes in Brooklyn in the years before World War II and left Brooklyn College after two years to attend the Academy of Aeronautics at North Beach (now LaGuardia Airport). Samach enlisted in the United States Air Force, went with an airline after the war and eventually wound up overseas.

Israel Aircraft Industries got its largest foothold in the American market via an antitrust windfall. For $25-million, the Israeli concern was able to pick up the blueprints, tools and dies of the Jet Commander from the Rockwell-Standard Corporation when the United States Government suggested opposition to Rockwell's merger with North American Aviation, Inc., because both companies produced executive jet aircraft.

The Israeli company envisions a market for several hundred of the Jet Commanders, although it is searching for a new, more Israeli name for the plane. But it would be unfair to say that the antitrust windfall is the concern's greatest asset.

Israel Aircraft was organized in 1952 to provide the Israeli Air Force with maintenance. Starting with a core of 70 employees and an investment of $600,000 the company has grown steadily.

Today, the company is expanding to become one of Israel's biggest export hopes. For a country which still has primarily an agricultural economy, and a trading deficit of some $500-million a year, the prospect of sales of 24 planes a year at a total of some $12-million is substantial.

"We've got the skills, the productive capability, the experience -- certainly the motivation," says Samach.

From air force maintenance, the company expanded to service El Al's commercial airliners and provide maintenance for the United States Air Force and commercial airlines that use Lod Airport, near Tel Aviv.

SI SAMACH WITH HIS PLANE

Starting in 1957, Israel Aircraft became a producer of planes, turning out Magister military jet trainers under contract with France's Potez Company. In 1962, the Israeli cncern formed a division to produce aviation and medical equipment. In 1965, it began to manufacture servo-mechanisms for aircraft. Last year, it formed a 50-50 venture with Austin Instruments, Inc., of New York, to produce precision gears in Israel.

The Israeli company has cut its teeth in airframe manufacture by converting 12 Boeing Stratocruisers into swing-tail cargo planes. Over the years, its staff has grown to more than 5,000 employees, the largest single-industry employer in the nation, with a turnover of some $40-million a year.

In addition to the Jet Commander, Israel Aircraft has in the prototype stage its own design for a short take-off and landing (STOL) aircraft called the Arava. This 22-passenger, twin-turboprop transport requires just 984 feet for take-off and 870 feet for landing, with payloads of up to 4,410 pounds.

Together with the Jet Commander, the Arava makes up a marketing package for the company that covers the corporate market for jets and the commuter airlines, as well as the need for lesser developed countries with inadequate airports. The African nations, which Israel has courted, represent another important Israeli aircraft market.

But it is the Jet Commander, or whatever the company eventually names it, that is the big Israeli aircraft hope. Twenty Israeli Aircraft technicians are now in Bethany, Okla., to pick up the production peculiarities of the Jet Commander from Rockwell-Standard personnel. Before the year is out, the tools and dies will be transported to Israel, where the planes will henceforth be built.

"Our experience and skills, plus lower labor costs are enough to overcome the transport costs and still remain competitive in the States," says Samach. He notes that the United States is not only the largest potential market for the Jet Commander, but also the largest supplier. Israel Aircraft will continue with the same suppliers that Rockwell-Standard had, and the same distributors.

The company's executive jet faces stiff competition from the Lear jet, those of the Lockheed Aircraft Corporation, the French-made Falcon marketed here by Pan American World Airways, and others. But Samach, speaking for Israel Aircraft, seems unperturbed as he says: "We've got a great plane and a great organization."

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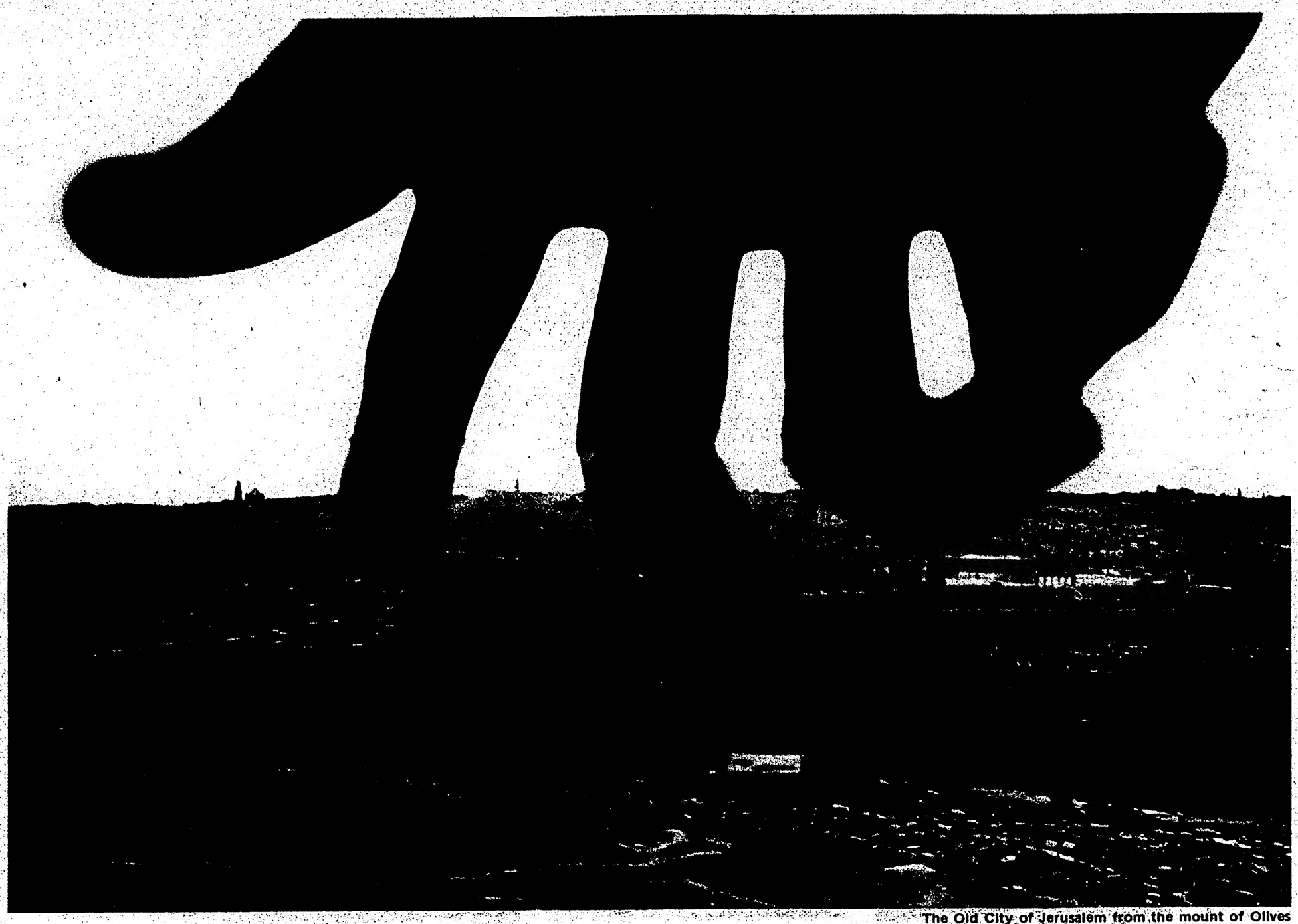


The Old City of Jerusalem from the mount of Olives

Who guides the Guides?

Or perhaps it would be fairer to ask, "What Guides the Guides?" No matter. There is a spirit abroad now in Israel that goes beyond maps and books and the words of guides. It is the spirit of a land where the places that have made the Holy Land holy have been brought together. One can find these places on a map. In disparate tourist guides. In legends. And in the Holy Scriptures of all the religions that call this land sacred. The Tomb of Rachel, the Church of the Holy Sepulchre, the gold-domed Mosque of Omar. Bethlehem. Mount Scopus. The Valley of Kidron. The Damascus Gate. The Wailing Wall and the entire Old City of Jerusalem.

These are no longer the scattered and inaccessible goals of pilgrims and tourists. An Israeli guide can take you to them and make them live once more.

And an Israeli airline can take you to this land. Us. For we live there. And no one flies there as often as we do. Either directly from New York, we've got the only nonstop flights to Tel Aviv, or from 13 European cities. In fact, no one knows our home as well as we do. Let your travel agent be your guide. He knows all about us.

EL AL

The airline of the people of Israel.

memoirs of last 20 years

Moshe Dayan

WHY WE WON

I

The State of Israel was born in battle. Her fighters—soldiers and civilians—beat back the troops of the regular Arab armies who invaded from the north, east and south. Even after the armistice agreements, the clashes continued, and again, in the reprisal actions and the Sinai campaign, the Arabs were the losers. As we saw once more in the recent Six Day War, it is not within the power of the Arab States to vanquish Israel—and this despite the doubling of their population. (They now number, not counting the Maghreb, 50 million, as against the 2.5 million population of Israel.) Moreover, for some ten years now, the Arab countries are headed by military rulers whose principal aim is the development of their armed forces. Vast sums of money, drawn from domestic revenues and from overseas loans and grants, and weapons and equipment almost without limit, have been invested in the Arab armies.

What is the source of Israel's strength? Is it technological excellence? Good organization? Moral superiority? And what exactly is meant by 'moral superiority'?

What is it that enables the Israel of today to overcome her enemies as David overcame Goliath?

It is perhaps worth spending a moment on that classic biblical duel, for it is not without relevance to our subject. A careful reading of Chapter 17 of the First Book of Samuel shows that David was not one of those naive and emotional types who, driven by the power of their faith alone and without consideration of other factors, fling themselves into battle, mindless of risk. This was true not only of the mature and experienced King David, who laid low his neighbors and extended the frontiers of Israel, but also of David the shepherd, when he 'was but a youth, and ruddy, and of a fair countenance.' First he finds out 'what shall be done to the man that killeth the Philistine.' Then he tests the conventional equipment—the helmet of brass, coat of mail and sword—and rejects them because he is untried in the accoutrement and in the weapon. Only thereafter does he go out to meet his foe carrying a staff, five smooth stones and a sling.

Whatever might have been the outcome had David faced Goliath in a conventional duel, the fact is that when David disdained the sword and chose the sling, he did not relinquish the weapon's superiority. He gained it. Goliath had no bow, and thus could not hit David at long range. David exploited this weakness by slinging a stone which 'smote the Philistine in his forehead.' The significance of David's deed lay not so much in the readiness of the weak to battle the strong, but in the ability of the weak to find an ingenious means and so to use his weapon as to achieve superiority and strength.

The Bible is equally eloquent about the spiritual qualities of David. True, he declared that 'the Lord saveth not with sword and spear: for the battle is the Lord's; but he was moved not by reliance on miracles but by faith in his own power. David knew that one must not flinch in face of strength. As a youngster he had struggled with a lion and a bear and had slain them. He already knew that there are no 'hopeless battles.' There are fighters with little faith, and there are methods of war which are faulty. But he who is ready to fight unto the death will find the means to overcome the lion, the bear—and Goliath.

The biblical record says little about Goliath beyond describing his outward person. He was tall and strong. But perhaps a clue to his character may be gained by considering the equipment he bore. His entire body was protected by armor: a brass helmet, coat of mail, greaves of brass covering his legs; before him went a shfeld-bearer. I do not know if this implies lack of courage on Goliath's part. But it certainly indicates that he was deeply apprehensive about his body and took all possible steps to cover and protect it.

This defensive posture, a kind of mobile Maginot Line, had its weighty concomitant—literally. His coat of mail weighed about 55 kilograms; the blade of his spear, 6.5 kilograms; and to this must be added his helmet, greaves, spear-staff, javelin and sword. He must have been weighed down by more than 70 kilograms. This certainly made him an impressive walking fortress, but hardly an effective fighting machine. In a defensive engagement, Goliath, heavy with brass, could probably have emerged the victor. But he was certainly incapable of fast maneuver, of nimble movement. (The Bible has Goliath 'walking' to meet David; but 'David hastened, and ran toward' the Philistine.) Perhaps it was not the case of the armor's defending Goliath, but of Goliath's hiding behind the armor, leaving the brass to do the fighting. I have dealt at some length with these aspects of the duel in the Vale of Elah not because I question the symbolism ascribed through the centuries to this classic struggle. On the contrary, nothing more truly symbolizes the spirit of the fighters of Israel in our generation than the David-Goliath encounter. The point of my thesis is that David did not, in his engagement, discard a weapon in favor of faith. He did not rely on the 'Lord of hosts' to do his fighting for him. What he did was to search and find a means of warfare whereby he would gain a military advantage over Goliath. There is, however, a condition to this kind of warfare: only those who are moved by 'the spirit of the Lord' can undertake it. This is the warfare of the dauntless and the daring. Military advantage is the key to victory, and moral superiority must find expression in technical military forms if it is to sway the issue in battle.

II

The command level which sets the character of Israel's forces today is the third army 'generation' since the establishment of the State. I refer to the junior officers—the company, platoon and section commanders, the paratroopers and the fighterpilots, the men who lead patrols and are the first to jump an enemy position. These are the men who suffer the highest casualties in battle. In their knapsack they carry more often a 'black rose' than a marshal's baton. The 'generation' preceding them commanded the Israel units in the reprisal assaults of 1954-56 and in the Sinai campaign; and the first 'generation' were the junior commanders in the War of Independence.

The span of such 'generations' in the Israel Defense Forces is roughly ten years. In that period, there is a change-over in most of the officer ranks. Some of the surviving veterans defy the laws on Newton and reach the top echelons, and the fighting units come under the command of the young generation.

But time is not the only differentiating factor between the generations. In the course of ten years, there are technological and political changes. There are improvements in weapons and equipment (particularly in the air force). The enemy becomes stronger. Above all, there is a change in the fabric and mood of society.

Young soldiers entering the army are a product of their civilian society, and in the years before their national service they breathe in the atmosphere of the street—esprit de la rue. The spirit of the country today differs from that of 1956, just as the Israel of the Sinai campaign was not the place to deal with the influence of improved weaponry upon the character of the army. Here I wish only to add a word on the relationship between society and the spirit in the army—esprit de corps.

There is no doubt that in the last twenty years, the character of the Israel community has undergone changes from one pole to the other. Nevertheless, it is clear that the morale, the fighting spirit, of the junior officers serving in the Defense Forces today does not fall short of the morale in the army during the Sinai campaign or the War of Independence. Indeed, it would seem that, as fighters, today's young officers are in some ways superior to their predecessors. It is true that the 20-year-olds of 1948 were the product of a more idealistic society, and proved themselves, in civilian life, to be less careerist than the young people of today—the 'espresso generation.' But this is not the case with the army. Despite the desire for comforts and luxuries—a car, an elegant apartment, a high salary—which is far stronger today than in the Israel of the 1940's, the number of junior commanders who march at the head of their men with the call of 'follow me' (which they utter softly; only sergeant-majors on the parade ground shout!) is higher today than it was in the Israel army of 1948 or even 1956.

The reason is that over the years, the army has developed tough standards for the duties and responsibilities of a commander. Moral and military demands are made upon them which know no compromise. The cadet at officers' school may have grown up in a frontier kibbutz or in the home of a land speculator. But when he takes it upon himself to become an officer in the Israel army, he knows, and wholeheartedly accepts, the implication: he must serve as a model and personal example to his men, meeting the challenges of battle together with them—and mostly ahead of them.

III

The fighting spirit of the soldiers of Israel is the fruit of a tree whose roots spring from, and are nourished by, the various layers and strata which have followed each other in the process of Israel's renewal, a process which has gone on now for more than one hundred years.

The educational approach in the army, the framing of the 'do's' and 'don'ts', and the scrupulous concern that officers shall fulfill their duties—these are factors which have forged and molded this fighting spirit. But it was not created out of nothing.

The Return of Zion of our own days, in its very essence, is the movement of a fighting nation, a national liberation movement, pioneering, idealistic. Those who take part in it, whether as immigrants or as Israel-born children of immigrants, know in advance—and accept the challenge—that they will be few against many, and that they must struggle and fight to achieve their aims.

The pioneering spirit, the readiness to volunteer and fulfill with one's own person the aspirations of Zionism, served as the educational basis on which the Jewish community of Israel has risen anew. Agricultural settlement, Jewish manual labor, the Watchmen, the Haganah, 'illegal' immigration, the Jewish Brigade in the last world war, all were realized by volunterring. The prevailing mood in the community which prompted this widespread volunteering was the readiness of the individual to dedicate his life to the rebirth of the Jewish nation on its own soil. Moreover, there were several activities of an apparently civilian nature which were in practice, and in spirit, operations of 'conquest.' The 'wall and watch-tower' villages, and the Negev settlements established after the ban in the 1939 White Paper, represented a political and military offensive: political, in that they were a defiance of Mandatory policy limiting Jewish land settlement; military, in that they were not only farming communes but also armed strongholds. The driving power behind such offensives was the spirit of the settlers. Their aim of establishing and working new farm settlements was matched by their determination to fight to defend them.

They were indeed called upon to do so. Repelling Arab attacks was the accustomed experience of the Jewish community from the very outset. There was not a region in Israel where the Arabs did not attempt to harm the Jews. Seldom did the years pass without an 'incident'! (At first these Arab attacks were called 'raids'; then they became 'incidents' or 'disturbances,' like the 'incidents' assaults failed to weaken the Jews. And even where the defenders were unable to hold their own and were forced to retire (as for example at Tel Hai, Deganiah Gimmel, Hulda), such events serve to spurt the community to develop its armed might. The more powerful the enmity of the Arabs, the stronger became the determination of the Jews to maintain their ground and to fight even harder.

But fighting spirit, as we have indicated, needs to be expressed in practical forms. The early Jewish settlers and watchmen acquired the lore of those already in the country—the Arabs. The farmers would rise at 3 a.m. to mix the fodder for their cows. (Today, Palmyra, the graceful dairy queen from Kibbutz Sarid who gives 3120 gallons of milk a year, enjoys less attention than was given 60 years ago to a plough-ox.) And the Jewish watchment, aping their neighbors, would put a kefia on their head, don an abaya, and grow an Arab moustache with the points twirled upwards.

These Jewish watchmen were certainly brave and fearless; but they were far from gaining the upper hand over their adversaries. There were fearless men also in the ranks of the Arab bandits and Arab watchmen. The 'technology' of the noble Arab steed and the 'Abu Hamsa' (a rifle with a magazine holding five cartridges), and the 'professionalism' of knowing their way through the tracks of Wadi Fijas, gave the Jewish watchmen no advantage over the raiders.

The superiority of the Israeli fighter over the Arab began to show only much later — when the clashes developed between groups (as in an attack on and defense of a settlement) and between army units. This required intelligence, technical skill and a high degree of fighting spirit.

IV

I do not consider that the superiority of Israeli troops in their battles with the Arabs finds its principal expression in the fact that the few vanquished the many. First of all, it is not easy to reach a sober numerical estimate. It is customary to declare that in the War of Independence, Israel defeated seven Arab States who attacked her. Insofar as the reference is to countries, the statement is true. Egypt, Syria, Iraq, Jordan, Lebanon, Saudi Arabia and Yemen declared war on Israel, and in the end were forced to retreat. But if one considers not the States but the army units which took part in the fighting, it is doubtful whether in the final stages of that war the Arab forces — those who fought in Israel, at all events — enjoyed numerical superiority.

The point to be recognized is that the fighting skill of the Israel army and the fighting spirit of the Israeli soldier are worthy of objective commendation, and not only when compared with the qualities of the Arab troops. The Arab States suffer from basic faults and inadequacies which have their impact on their armies, denying them the capacity properly to organize themselves for war. But the strength of the Israel army is not a function of this Arab weakness. The ready volunteering for dangerous assignments, the rush of young recruits to join such noted combat units as the paratroopers, the practice of officers to be at the head of their men in an assault — these are factors which have contributed to the high standard of battleworthiness enjoyed by the army of Israel. It is a standard high in itself, and not only when measured against the deficiencies of the Arab armies. Furthermore, in most of the clashes, as in the reprisal actions, for example, the outcome was not dependent on the numerical ration. On these operations, the Israeli units had usually to undertake a lengthy march to the battle zone, often over rough and trackless terrain, stealthily approach the enemy position, make the assault in a fast and co-ordinated action, and then engage in hand-to-hand fighting. Success here depended on the degree of courage, battle technique, and willingness to risk one's life

Continued on Page 8

the world airline of a world people

THE SAGA OF EL AL

The story of El-Al is actually the story of modern Israel. Israel's national airline was incorporated officially in the fall of 1948, the year of Israel's renaissance as a nation.

Although today El-Al is one of the major international flight companies, even during its first years it performed a tremendous service by helping to bring immigrants into Israel from all over the world.

Although El-Al is the most popular medium of transportation for those visiting Israel, it simultaneously has become an important trans-Atlantic route between the North American continent and Israel.

Canada's El-Al manager, Phillip Harris, an unassuming, self-effacing person, reluctantly talks about his company and its flight operations. The facts, he said, speak for themselves.

"The most up to date jets are the transportation airships of our company," says Mr. Harris, "and we are the ninth company in the world on the list of receiving the supersonic planes so soon as they—are off the assembly line."

To a certain degree, El-Al, which proudly calls itself the airline of the people of Israel, symbolizes both the state of Israel and the world community Israel. It is the universal communications-road of a world people.

Concerning travel to Israel, it is the only airline with a non-stop, direct flight to New York-Tel Aviv making it in ten-and-a-half hours.

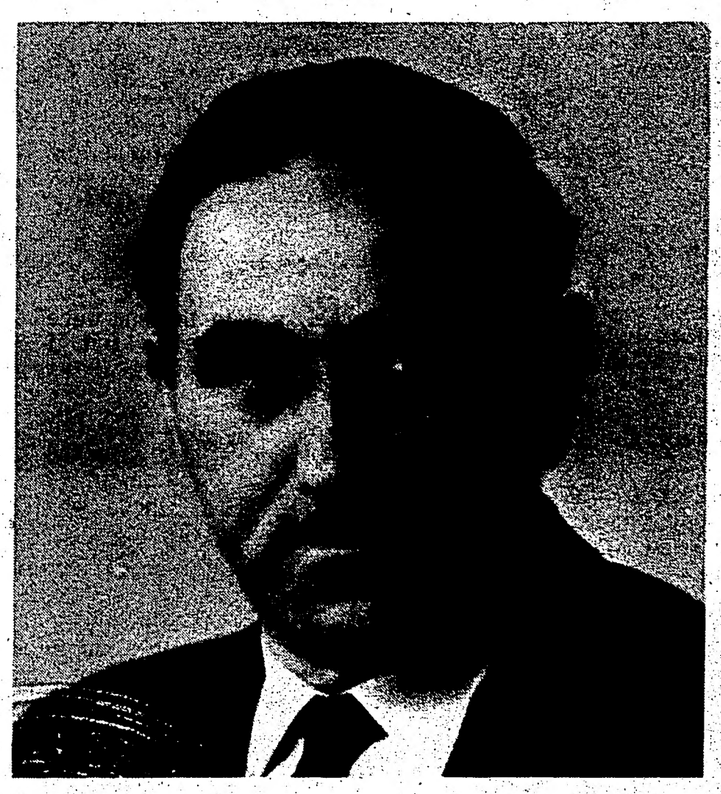
These flights are available five times a week as part of its twenty-scheduled, overseas flights per week.

El-Al flies to Paris, London, Rome, Zurich, Athens, Istanbul, Teheran, Frankfort, among others. It also is considered today one of the finest connections with the continents of Asia and Africa. It has scheduled flights to Nairobi and Johannesburg, among others.

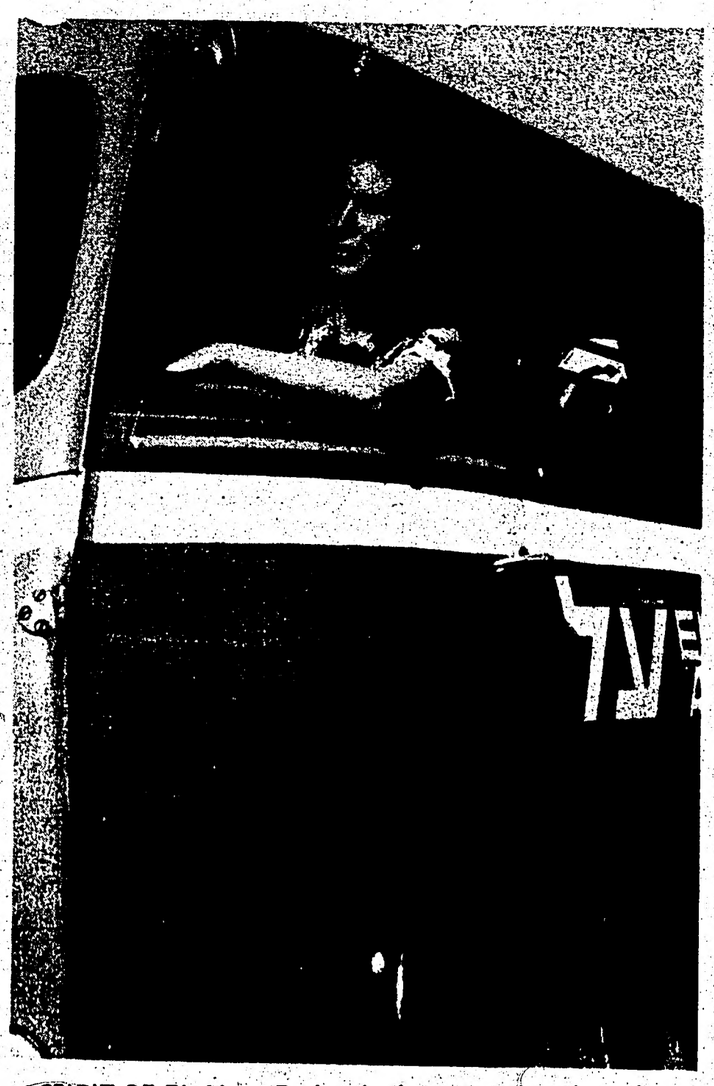
Since that fall of 1948 when the late Abraham Ber Rivkind, its first president, launched El-Al, it has become not only the airline linking people on all continents together in appreciation of pleasant travel in an atmosphere of friendship but it also is a big, money making business. A "baby" in the field of giants, but what a "baby"! It successfully competes with the biggest trans-Atlantic airlines. Its Boeing jets are known and respected on every major airport.

Only recently, according to reports from Eastern Europe by The Canadian Jewish News, El-Al has inaugurated a new route to that area, namely, from Tel Aviv to Constanca, Roumania. Thus those travelers wishing to go to both West and East Europe when traveling to Israel easily can do so via El-Al.

Last but not least, the finest kosher food is served on El-Al.

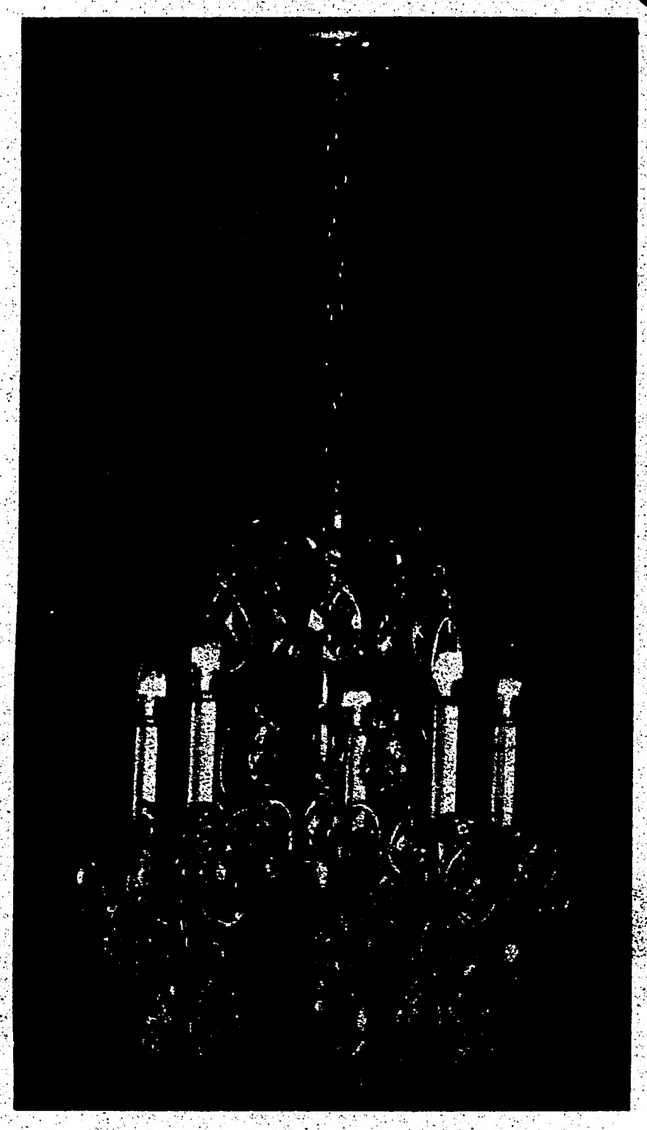


MANAGER FOR CANADA EL-AL ISRAEL AIRLINES: — Phillip Harris.

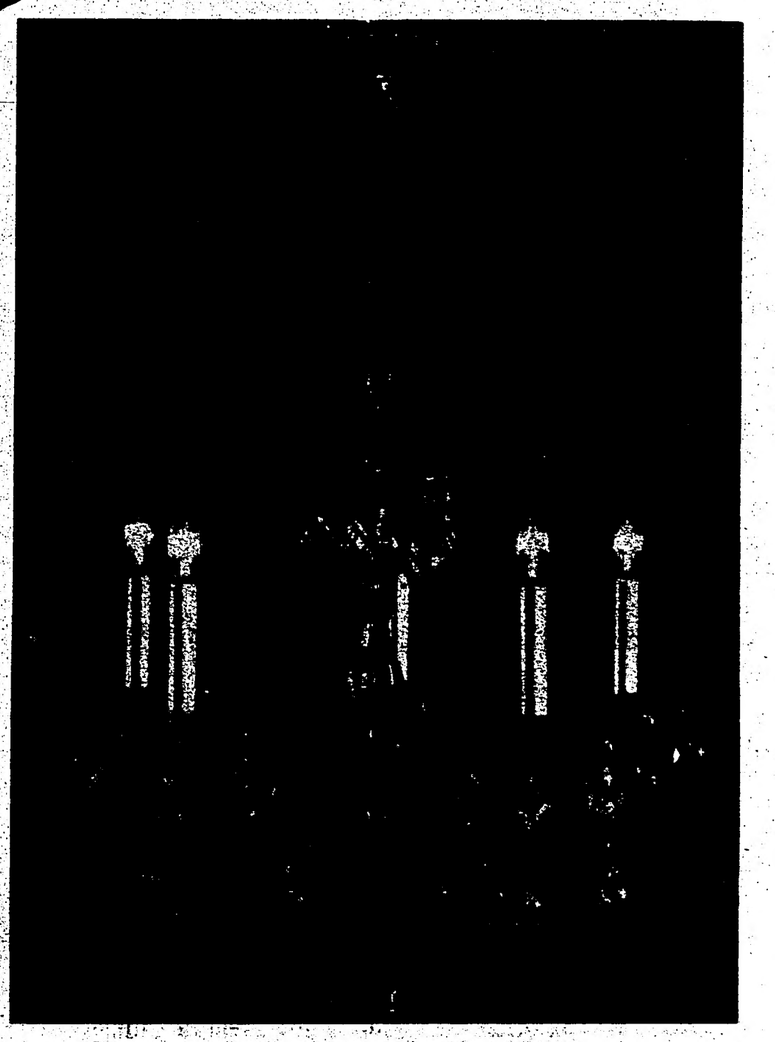


SPIRIT OF EL-AL. — During the June war, when the entire country was mobilized, El-Al stewardesses, (photo above) operated vehicles themselves due to manpower shortage.

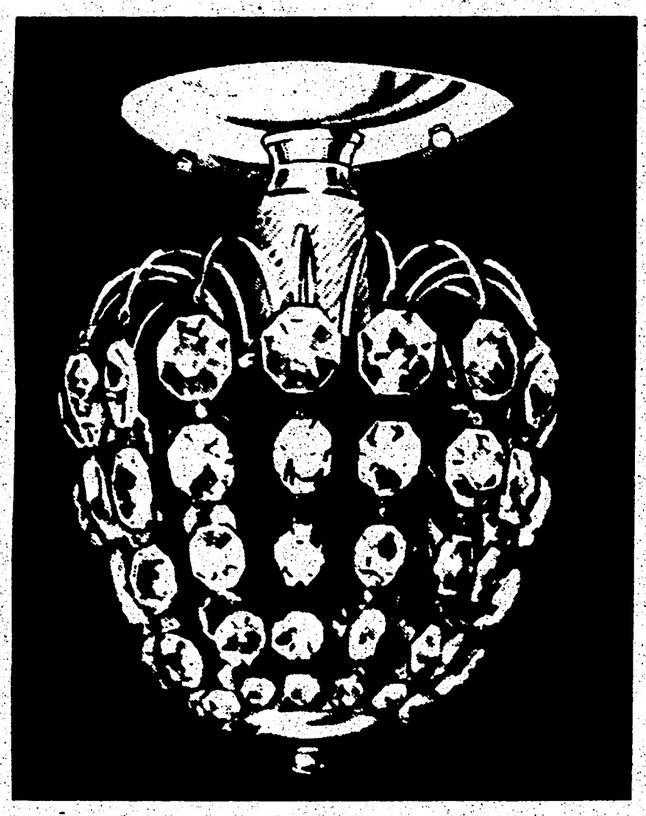
Lighting FIXTURES
RESIDENTIAL & COMMERCIAL



1611 $21.00 Pol. Brass | 5 Light Candelabra Base | 50 Cut Crystal Drops | Dia. - 19" Ht. - 24"



1850 $40.00 Brass | 5 Light Candelabra Base | Spanish Cast-Brass with Cut Crystal Trims | Dia. 24" Ht. 24"



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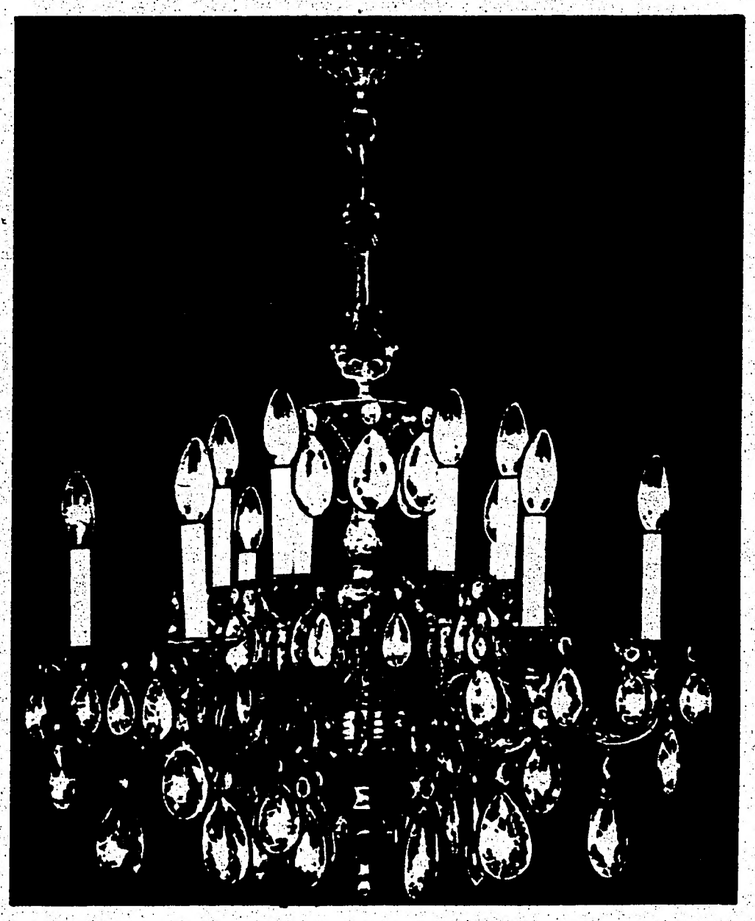

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Moshe Dayan tells full story for first time

(Continued from page 6)

for a comrade. In such circumstances, increasing the size of the Israeli force would not have helped. What counted was quality not numbers.

The factors which today determine the activities of the Israel army differ totally from those obtaining before the establishment of the State. It is not only the status (an army instead of an underground force), organization, equipment and weapons which have changed. The governing military concept has changed: in place of the defensive trend, which was basic to those days, the approach of the Israel army has become increasingly offensive. By this I mean that today's response to attack is to strike at the enemy in his territory. Though the army is called 'Defense Forces', it is not a defensive but an aggressive army — using the term in its positive military sense — aggressive in its tactics and above all in its spirit. The last two 'generations' have operated only within this aggressive framework. It is possible to carry out a defensive action, when one's back is to the wall, even without a high morale—under cover of fortifications, and with the automatic presetting of one's weapons. But an offensive action — breaking through fortified enemy emplacements and storming his positions — cannot be undertaken without courage and boldness. Moreover, in attacks by small units, of company or platoon strength, the commanding officer must also be in the lead — the engine sweeping his men along with him.

The outstanding technical expression of this new approach (aggressive in place of the passively defensive) is the absence of fences and fortifications along the borders of the State. Those responsible for directing the Israel army have always eschewed measures of static defense. Their reaction to Arab attack has been the counter-strike, attack on an enemy base, moving the action to Arab territory, and not holing-up and defending oneself from behind a wall. In the mind of the Israeli solider, the term 'war with the Arabs' is pictured as assault by him upon the static positions of an Arab army unit. He sees his problems as how to clear the mines protecting an Arab post, how to breach a barricade, how to silence a machine-gun nest. Fences, fortifications, communications trenches, defensive fire—these in general are concepts more widely current amont the Arab armies. The Israeli soldier thinks more in terms of the assault, the parachute drop, the armored movement and the night patrol.

It may be argued that all this is of little importance, and that on the day of confrontation, hypotheses based on intangibles as to who does what in war are exploded. This is not so. It is these intangibles—the very atmosphere that is breathed in the army, the faith in their strength, and the unhesitating readiness to charge into action—which, more than many, weighty, physical factors, decide the course of a battle.

V

It has often seemed to me that these young men live their youthful years—anywhere between 10 and 30—in a state of inner excitement, as if responding to the strains of some powerful melody within them. This may sound like phrase-making, but the fact is that they are moved by a strong confidence in their capacities (what we, the older and more experienced, usually call 'irresponsibility'!) and a sense of mission, which they regard not as a duty but as a privilege. This privilege of being the first, the pioneers, the defenders, bearers of the plough and the sword for the Jewish nation. Above all, they are consumed with a love of the land. They are excited by the Negev, the Galilee, the Sinai desert, the Red Rock, the 'shady trees' of the Aravah; by the hamseen, the hot desert wind that dries the marrow in one's bones, and by the star-studded nights; by the comradeship in the unit, by thoughts of Tami and Anat waiting for them at home, and by the last glimpse of village lights as they cross the border in a night action.

These feelings are compounded of diverse elements from many sources. There is the memory of Jewish history, with its episodes of failure. There is the reaction of distaste to the obsequiousness of Diaspora Jews—the 'Mah Yafit' Jews—and the pride of belonging to a nation so powerfully moved by the things of the spirit, whose sons and daughters went to the stake rather than profane the Holy Name. There is, above all, the Bible and the State of Israel. These last two elements have given them what their parents never had —the feeling of normalcy and independence made real by their Israeli citizenship, and their direct link with the Bible, with the Hebrews who lived in this land in the days of the Judges and the House of David. For them, dewless Gilboa and 'the rocks of the wild goats' in the wilderness of Ein Gedi are not the scenes of a 3,000-year-old mythology. They are the landscape of their everyday lives, the ground they tread. The tracks which David crossed in his flight from Saul, and those taken by Saul, and those taken by Samson when he 'went down to Timnath,' are the ones they follow on a night patrol.

Paratroop commanders like Arik, Davidi, Mota and Raful, who are themselves flesh of the flesh and spirit of the spirit of this army 'generation,' absorbed this mood and fashioned a pattern of combat worthy of it. Retreat, even when the situation was at its blackest, was never countenanced. (The bloody battle of Mitla during the 1956 Sinai campaign was an example of this. No other Israeli unit would have fought as they did.) Killed and wounded were never left in the field, even though retrieving them meant further casualties. Patients in hospital 'smelling' an imminent action vanished from their beds and joined their comrades. Ex-servicemen did the same, leaving their civilian jobs to 'lend a hand to the boys.' The terms 'too dangerous' 'too few,' and 'impossible' were stricken from the lexicon.

If I were asked to name an exemplary Israeli soldier from among those I have known, I would single out Meir Har-Zion. He is not of course the typical Israeli soldier. The typical is the average, and Har-Zion is far indeed from being average. He is, as was said of Saul, 'higher than any of the people from his shoulders and upward.' He is, if you like, a typical Israeli fighter, except that he does it better than others, very very much better. He is a superb reconnaissance scout, fealless in an assault, shrewd in battle, and uncompromisingly stubborn in his maintenance of aim. He maintenance of aim. His personality is best depicted not by adjectives but by accounts of his actions—his patrols across the border, the raid on Hebron in the snow, the capture of Syrian position during the Kinnereth operation, and the battle at the Jordanian police fort at Rahawah. (In this operation, a bullet struck his windpipe, and the medical officer of his unit crawled to him under fire and performed a tracheotomy with his pocket-knife. This saved his life, but he remained with a paralyzed left arm.)

What Har-Zion possesses to a special degree, and which in essence is common to most of his 'generation', is an unusual combination of qualities: he is a tough and daring fighter with the soul of a dreamer, a paratrooper proud of his red beret, and a farmer who finds deep satisfaction in hard grinding work on the land. These would appear to be diametrical qualities; in fact they are but different expressions of the same aspiration and derive from the same inner source. Har-Zion, who now lives with his wife and children on a remote farm near the Crusader castle of Belvoir and spends his days raising cattle, is not an agricultural Jekyll to the fighting Hyde. The motivations prompting him to join the paratroop regiment are the very ones which led him later to dawn to dusk labors among the steep ravines of the Jordan Valley.

I am sure that all who have followed Har-Zion's record share my view of him as a superb soldier and an exemplary combat leader. But I must confess that when I think of him as the Israeli soldier par excellence, I see before me not only the picture of him in battle—a tall and wiry figure, with a blond lock of hair falling over his forehead, and a shy smile covering the tension and fatigue in his face. Etched in my memory is our first meeting. It had nothing to do with war.

VI

I think it was in 1954. We were reconnoitring, Gandi and I, along the Egyptian border, and we stopped near Beerotayim (which was still known as Auja el-Hafir). In the area lay several dead camels, killed in an engagement with Beduin a short time earlier. Upon one of the carcasses a few hundred yards away stood a large black bird. I thought I'd take a shot at it. Falling on one knee, I raised the rifle, but before I could sight it, someone pushed my arm and shouted: 'What are you doing? That's an eagle!'

I turned. Facing me was the section commander of the reconnaissance patrol—Meir Har-Zion. I cannot recall whether I was already Chief of Staff (Major General) or only Chief of Operations (Brigadier). At all events, the deliberate jogging of my rifle by a corporal was hardly in the category of accepted army procedure.

Har-Zion explained to me that there were only 30 pairs of eagles left in the land and it was essential to preserve them. (He added, incidentally, that I could find further details in the book by Azaryah Allon.) In this area, he said, there were a pair of eagles. They nested near the top of a steep rock, so that foxes and jackals would be unable to get at their eaglets.

We drove towards the eagles' rock, alighting some distance away and approaching stealthily on foot. But the mother bird spotted us and flew off.

Thirteen years have gone by. If I were asked to find this nesting place now, I doubt that I could do so. But one segment of the picture remains clear to me to this day: an eagle soaring away with a heavy but gracious flapping of wings, rising and circling into the sky, rising and spiralling, higher, and higher, and Har-Zion, leaning on his rifle, watching and following every movement. His seemed not to be the glance of curiosity, nor the stare of amazement, but the attentive gaze of the 'professional', the observation of one who seeks to discern every tiny detail as if there was something he could learn from this eagle.

(ISRAEL MAGAZINE)

the full story

JERUSALEM THE UNITED

'Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her . . . For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the nations like a flowing stream . . .' (Isaiah 66: 10-12)

At mid-day on 29 June 1967 -- three weeks and a day after the Israel Defence Forces had taken the Old City -- the border between East and West Jerusalem was abolished, and, for the first time in two decades, the citizens had free access to every part of both sectors of the eternal city.

The eagerness with which Jewish and Arab citizen alike took advantage of the transformation and the ease with which it was carried out transcended all expectations. As the barriers came down -- in fact, even before the officially appointed hour had struck -- the two-way stream of human traffic began. And it was not long before Arab Jerusalemites and Jewish Jerusalemites, exploring the new, revisiting the old, found common interests and a common language.

Invariably, the Jews who made their way to the Old City hastened, first of all, to the Western Wall -- that most venerated and beloved of all Jewish Holy Places, that last remnant and constant reminder of Israel's glory of old, that stark but enduring symbol of Israel's faith in the ultimate and total redemption of the Jewish people. Now, for the first time in nineteen years, Jews were able once more to gaze upon the Wall, to approach it, to finger its rough-hewn cyclopean masonry, to say a silent prayer.

Now, for the first time in nineteen centuries, Jerusalem -- all of it -- is the capital of a sovereign Israel, and Israel, for the first time, can ensure free access by the members of all faiths to their Holy Places in this holy environ. The giving of that guarantee was one of the first steps to be taken by the Government, even before the fighting was over. Free access to the Holy Places will be scrupulously upheld.

If the Western Wall, and the space now cleared in front of it, became the scene of quiet, awe-filled, foregathering, of prayer and meditation, there was, on 29 June and the days that followed, a steady coming-and-going and traversing of streets throughout the rest of the city, new and old.

The pavements of the New City and the cobbled alleyways of the Old were thronged with Jews and Arabs, Moslems and Christians of all denominations, laymen and clerics, in all the varieties of garb and complexion, physiognomy and speech that make up united Jerusalem.

With more and more frequency and with less and less diffidence they greeted each other in a babel of languages. Old friendships were renewed, new acquaintanceships made -- sometimes by the simple expedient of asking the way. And they did business with each other in a volume that the city had probably never seen before.

An Israeli who had been a jeweller in Jerusalem for over fifty years visited the Old City with his wife to look for the shop that he once had on the Street of the Jews. He did not find it, but he almost forgot the object of his search as, again and again, local Arabs -- old friends or customers -- stopped to greet him and shake his hand.

An Arab greengrocer from the Old City called at his former home in New Jerusalem, where the Jewish family living in it, which he had known before 1948, made him welcome.

It was as if the whole city had breathed a huge, collective sigh of relief: relief from a score of years of tension and friction, when the City of Peace had been anything but that, when rancour and hatred were not only allowed to smoulder but were kept alive artificially and, if opportunity favored, sparked into provocation and senseless violence and bloodshed.

THE ATTACK OF 5 JUNE

The most recent and most reckless of such acts was committed on 5 June 1967, when King Hussein of Jordan precipitately joined Egypt and Syria in an all-out attack on Israel.

Wholly unmindful of the character of Jerusalem and its special place in the hearts of men all over the world, the Jordanians not only subjected the Israel sector to prolonged and indiscriminate shelling, causing hundreds of civilian casualties and much material damage, but felt no compunction about mounting artillery in the Old City and using the ancient walled town, so steeped in historical and religious evocations, as a military bastion, right to the end of the fighting. Israel's troops, gunners and bombers, under the sternest orders, spared it, and all the holy sites within it, the awful and sacrilegious projectile warfare, through considerations of military expediency might well have dictated a different course and one less costly in Israel lives. Israel's strategy, therefore, called for twin armoured drives to the north and to the south and the silencing, first of all, of Jordanian positions outside the walls.

There was bitter fighting, from trench to trench, from hill to hill, from house to house, all through the night Monday (5-6 June) and the whole of Tuesday, for the doughty Arab Legion offered fierce resistance at many points. But by Tuesday night the Old City was encircled, and early on the following morning a crack regiment of Israel paratroops had breached an entry and by noon all of Jerusalem was in its hands. Worn and weary though they were, the men went doggedly on: in quest of the Wall -- the Western Wall of Solomon's Temple. As if by instinct, as if guided by an unseen hand, they found themselves drawn to it. Once at that immemorial spot, they found it hard to depart. In the overwhelming emotions of that greatest of all moments in their young lives, they had forgotten that they would be free to come back to the Wall again and again, at will.

Brigadier Uzzi Narkiss, who led the force that tried unsuccessfully to take the Old City after the combined assault of the Arab States in 1948, had the privilege and the deep personal satisfaction now, as commander of the Central Command, of directing the successful tactics of June 1967. Here is how he describes it:

"I was not the only one who returned. Many who had fallen back from the Old City in 1948 were with me now . . . And this time evoking our bitter memories and the graveyards where our comrades rest -- we returned all that we had had to take there, at Latrun and in the Old City, on Radar Hill and at Mar Elias, at Nebi Samuel and at Sha'afat, at Sheikh Jarrah and at the Police School . . .

"I told my men that, since the days of the Zealot leaders, Bar-Giora and Yohanan of Gush-Halav, John Giscala, in the revolt against the Romans in 66--70 CE, no Jew had brandished a sword on the Temple Mount. But the war of the Zealots had been a desperate, last-ditch defence, and at the end of it everything was lost. What we are going through today is a war of liberation that is opening the way to boundless hopes and opportunities for Jewry and the State of Israel."

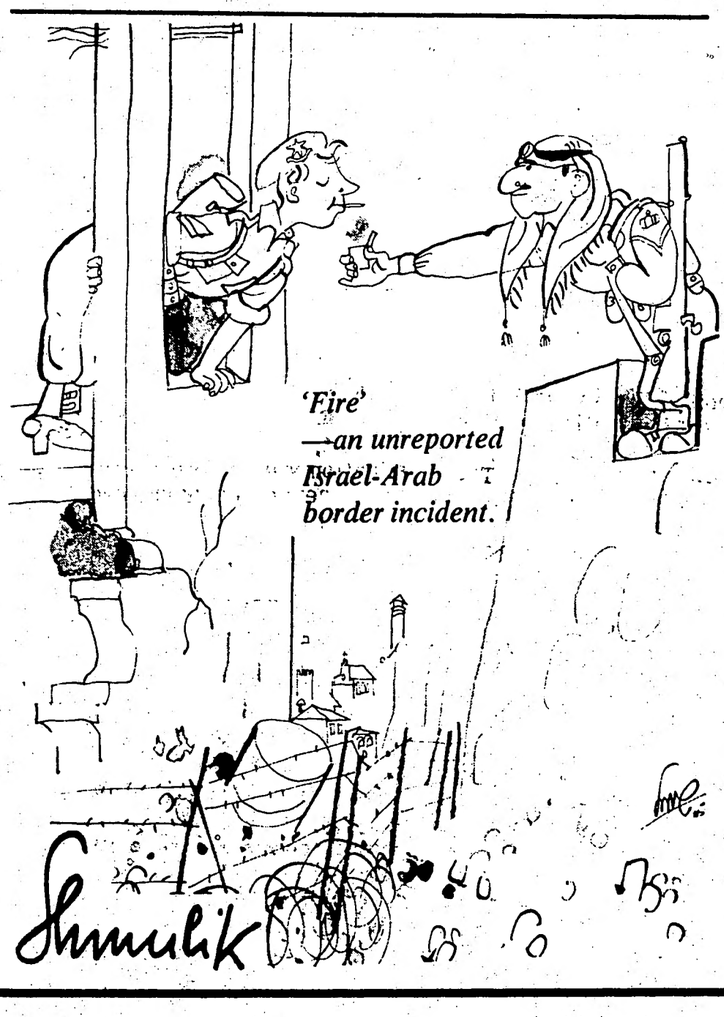
BEAUTIFUL LAND

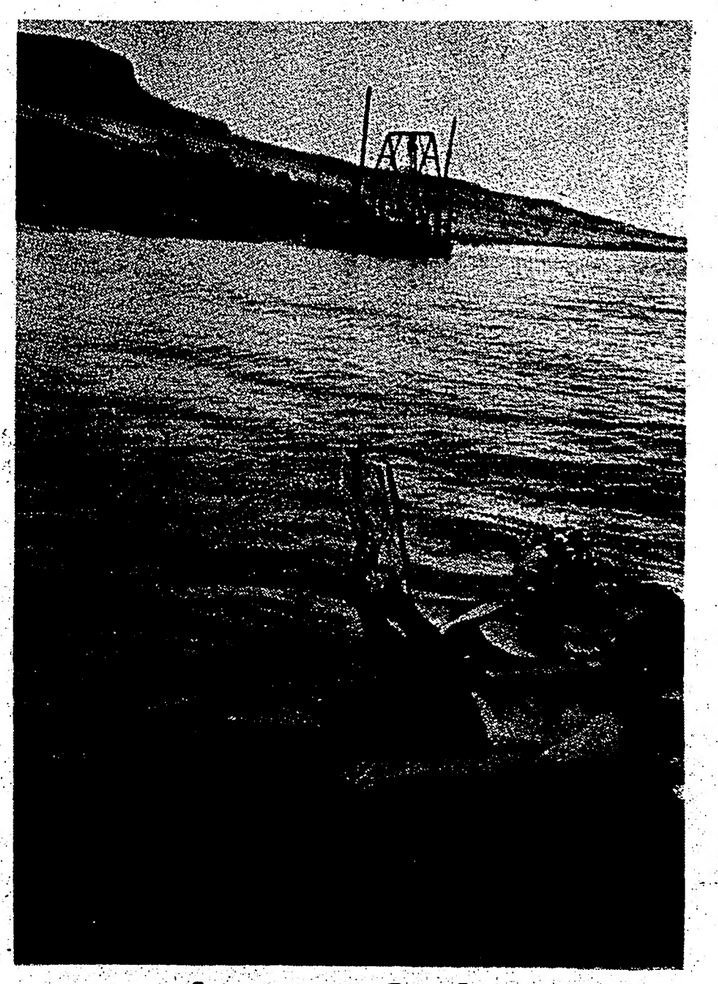
THE CARMEL

HAIFA . . . The Carmel range of mountains, which rise from the sea at Israel's port city of Haifa, have been the home of man since the beginnings of time. Here, in the many natural caves, he experimented with fire, chipped flint tools and weapons, tamed and domesticated animals and learned the workings of the wheel. On its heights he constructed altars and temples, praying for protection from the dangers which threatened him.

The name Carmel comes from the Hebrew "Kerem-El", Vinyards of God, and as Song of Songs describes the Beloved: "Thine head upon thee is like the Carmel". But the first mention of the Carmel in the Bible, the history book and statement of

Continued on Page 10





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the lighter side

by David Gross

GETTING MARRIED IN THE HOLY LAND

Photographs are a necessary adjunct of weddings, everyone knows. But in Israel you need six before you start - and ten if you are not a citizen. Marriages between Jews in Israel are in the exclusive hands of the local religious councils and must be conducted in accordance with the halacha.

A couple wishing to marry must go together to the religious council office at least a fortnight before "the day". Each must take his identity card and three photographs. Later each must bring two witnesses to testify that each is free to marry. It has been known for casual passersby to be brought in as witnesses, but this of course is a criminal offence.

Should either partner be in Israel only temporarily, then he must go to the local Beth Din (generally in the same building as the religious council) with his two witnesses - and two more photographs - to persuade the dayanim that he is indeed free to marry.

If one is a little older than the normal marrying age, the dayanim may question one rather closely and may even demand written testimony from a rabbi or other reputable person in one's home country that one has not left another spouse there.

Under Israeli law, girls may not marry under the age of 17, although the (civil) district court may sanction an earlier marriage in special circumstances, such as premature pregnancy. There is no age limit for males, although not many cases are recorded of a tender youth wishing to take on the awesome responsibilities that go with a wife, particularly at the high cost of living in Israel.

Parental consent is not necessary at any age, although the Beth Din will give consideration to parents' objections. They may themselves ban the wedding if they think these objections valid, but not simply because the parents have objected.

However, the bride's parents will often be questioned on whether the girl is free to wed. This is a necessary precaution in many communities where a girl is betrothed at an early age and later decides on her own life partner unaware of her previous commitment. In that case a formal divorce is necessary, to break the engagement.

The charge for registering and performing a marciage ranges from $7.00 to a maximum of $26.00, depending on the style in which one weds, the religious council exercising the right to tax luxury.

But even the lowest fee includes registration, publishing the banns in two newspapers, the marriage contract (ketuba), the fee of the officiant as well as his beadle and the loan of the canopy. It does not include the wine, or the glass (to break).

The officiant must be a rabbi who is sanctioned by the Chief Rabbi to perform marriages. This excludes those who do not accept the Orthodox view on halacha. At the other end of the scale, the ultra-Orthodox community of Jerusalem, which does not recognize the authority of the Chief Rabbinate, is given special permission by the Ministry for Religious Affairs to conduct marriages.

There are no "licensed premises" for marriages. A private house is all right. The only proviso, is that if the marriage is celebrated in a public place it must be one where the Sabbath is observed.

Nor is there any special time. Marriages may take place by night or day. Only dusk is forbidden. The reason for this is not, as in the English ban on night weddings, the fear of personation under cover of darkness, but merely the danger of slipping from one Hebrew date to the other, with possible legal complications.

The groom having registered, is free of all obligations until the big day, apart from acquiring ownership of a plain metal ring worth at least the lowest coin of the republic. But the bride must have an interview with a lady official at the religious council who instructs her in the facts of life and family purity according to the halacha, regardless of how advanced in such matters she may be.

This official will also ascertain whether the date fixed by the couple fits in with the girl's cycle. If not, it will have to be changed, as consummation is considered an essential completment to the marriage ceremony. And then the bride must perforce submerge herself in a mikva under the supervision of a woman attendant.

The groom has one major duty on the day, just prior to the ceremony. He must sign the ketuba, in particular specifying just how much he will give his wife in cash should be repent and divorce her. This sum is, of course, only a minimum, the divorce court having the power to order higher alimony.

Nevertheless, it is taken seriously by the religious council, which drafts it. I was once best man to a joker. He delayed the chupa a full 30 minutes while he haggled with the beadle over what sum to specify. This was a dozen years ago and he still has his money.

The chupa is almost invariably put up out of doors, if it is not actually raining, either in a garden, on a balcony or on the roof. Synagogues are seldom thought of as suitable places. There are thus no permanent bases for the chupa poles, which must be gripped throughout the ceremony by four of the groom's tallest friends. If the groom is a soldier, the custom is for the poles to be replaced by rifles with fixed bayonets.

Most Jerusalem weddings open with the bride making seven circuits round the light of her life. The custom comes from certain East European and Sephardi communities and was designed to symbolize the girl's submission to her husband.

But I suspect those women who take part in it think of it as weaving a spider's web around the captive male fly, or perhaps, if accompanied by his mother-in-law's trumpetings, as the septa-circumgyration, which demolished the ramparts of Jericho without resistance.

BEAUTIFUL CARMEL

Continued from Page 9

faith of modern Israel, occurs in Joshua, 13, where it is stated that the Carmel formed the border 6or the tribes of Asher, Issachar, Zuvulun and Manasse.

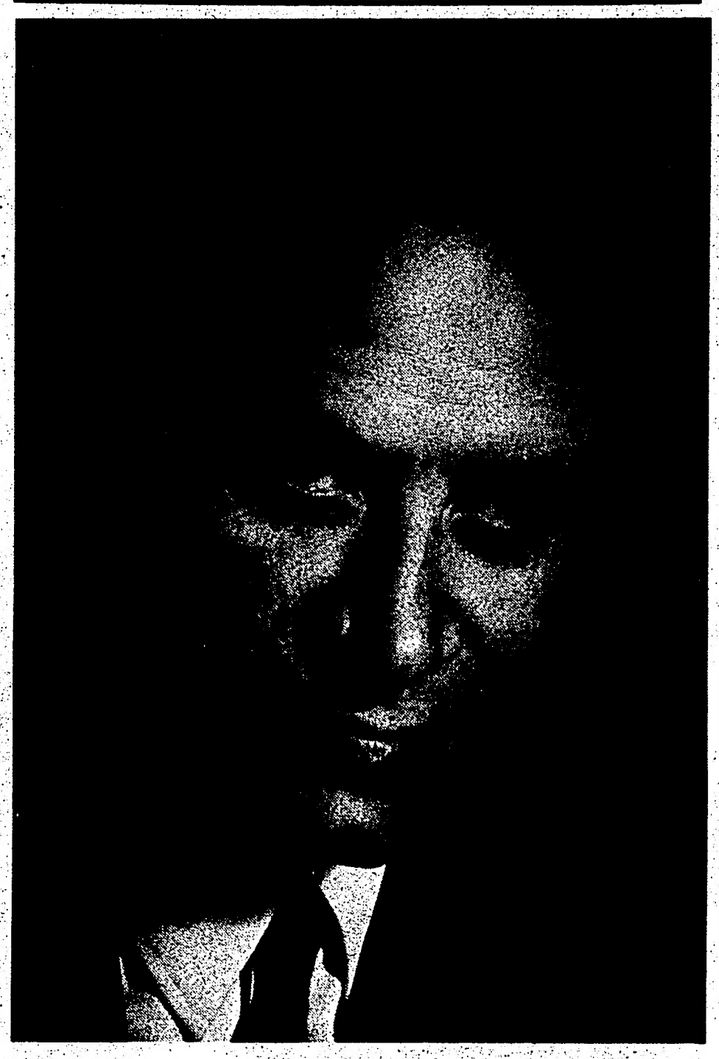
The undergrowth and forests which covered its slopes made the ascent of its steep sides difficult, a fact which worked first to the advantage of fugitives from society and later to the advantage of the many hermits who populated the Carmel in their search for solitude and a closeness to God. Amos the Prophet cries wrathfully: "And though they hide themselves in the top of the Carmel, I will search and find them."

As related in Kings 3: 18, the Carmel was a sacred site to the Cananites in the time of Elijah, and it was here that this warrior of God fought the priests of Baal.

After the Roman destruction of Judea, the worship of Zeus was practised on the Carmel until, with the rise of the Byzantine Empire, the mountain was, in a sense, rededicated to Elijah. The Moslems who swept through the area in subsequent years also worshipped Elijah here, under the name of El Khudr, "The Green One". It is believed that the Crusader's warrior-saint, St. George, is an adaptation of the El Khudr legend.

Monasteries, mosques and synagogues built through the centuries mark Mount Carmel's sites of religious significance. The Monastery belonging to the Carmelite Order, whose patron saint is Elijah, was turned into a hospital for Napoleon's wounded in 1799, during his unsuccessful attack on Turkish Acre to the north. On the Haifa side the wooded slopes of the Carmel have given way to the well kept homes of an expanding city, and a modern subway makes the once difficult ascent in a matter of minutes.

On the Carmel the traditional exists along with the scientific. This is the site of Israel's ultra modern Technion, the Israel Institute of Technology, and here also, in the traditional caves of Elijah, people come to be married, and cured.



HEADS ISRAELI TOURIST OFFICE IN CANADA: Gideon Policar, the bilingual director of the Israeli Government Tourist Office in Montreal.

APPREHENSIVE ARABS

by Atallah Mansour

One of my new journalist friends living on the West Bank of the River Jordan has taken issue with the statement I made that the West Bank is returning to normality.

This was propaganda and not based on fact, my friend declared. To start with Jerusalem, what had the reunification of the city done for the Arabs?

Before the Six-Day War, Arab hotels in Jerusalem had begun to double the number of beds per room - and their prices - a short time before Christmas. What was the position last Christmas, my friend inquired, immediately providing the answer - empty rooms in a substantial proportion of the Arab hotels in Jerusalem.

Today, he continued, while most of the Arab hotels were empty, the Jewish hotels were reasonably full. The Arab travel agencies had no clients, and the tourist guides, who used to repeat their monologues endlessly every day, talking about Jerusalem, the city of the Prophets, now talked about Jerusalem, the city that devoured its inhabitants.

Moreover, in the days when Jerusalem was divided, British travel agents had to maintain cntact with at least two agencies, one in each sector. Today they preferred to deal with the Jewish agencies, since their Arab counterparts did not have free access to the whole of Israeli territory.

Most foreign travel agents had followed the British example, my friend stated. This had affected everyone - hotel-owners, restaurants, taxi-drivers, tourist guides, bus companies, greengrocers, souvenir sellers and so on. For the economy of Arab Jerusalem had formerly been based principally on tourism.

There is no doubt that these statements are largely true. In 1948 there was one solitary, small hotel in East Jerusalem. Today, there are more than 50 hotels, including some luxury ones, but they are not doing a great deal of business.

However, experts are of the opinion that their situation will improve when they adjust to the new conditions by ensuring that their staffs learn Hebrew; by studying the Israeli market; by trying to attract Israel guests; and by competing with the old-established Israeli hotels and those who have maintained contact with their clientele.

Meanwhile, they listen to the radio and wait for a miracle, pinning their hopes on Mr. Gunnar Jarring, the U.N. special representative in the Middle East, to bring back the golden days of yore by achieving a settlement.

My friend was unconvinced, and started on a new tack. What was the point of sending tax demands to West Bank Arabs, he demanded to know. Were not the authorities aware of the depressed state of business in the area?

How could they argue that the West Bank was returning to normality, when the Arabs in the occupied areas did not have any newspapers of their own and were unable to acquire books and other publications from the Arab cultural centres of Cairo and Beirut?

And then there was the question of other contacts. How could things be described as normal, "when we cannot maintain contact with our relatives across the border?"

But, I pointed out, an Arab newspaper was expected to appear regularly in the West Bank area shortly, and as for contacts across the border, close on 700 Arabs crossed the River Jordan to Amman and back every day, either to visit relatives or on business.

"Ah yes, but the people who cross have to spend much time standing in a queue for application forms for permits, in another queue to submit their applications, and in yet another queue to receive the answer to their applications," my journalist friend replied.

When asked which was better, long queues for permits or no permits at all, he expressed the view that queues were preferable to no permits.

"In other words, then, even you admit that things are beginning to take on their normal appearance?"

Yes, he conceded, but all these things were marginal. The principal question "for us on the West Bank" was security in the face of the political future - "will there be a settlement or will there be war?"

As far as that went, I told him, the occupiers and the occupied were in the same boat. If peace came, both sides would gain; if the answer was war, however, both sides would suffer.

Ordering another cup of coffee from the waiter, my friend said: "They say that coffee soothes nerves made tense by waiting. I fear that we shall need a lot of coffee."

Olympic Airways

MOST POPULAR AIRLINE WITH TRAVELERS TO ISRAEL

The most popular airline with travelers to Israel, Olympic Airways, the Greek flag air-carrier owner by Aristotle Onassis, is giving serious thought to applying for new transatlantic route to originate at Chicago's O'Hare Field beginning in 1969.

The route being discussed would be via Montreal, before crossing to Paris, Rome and Athens -- and with at least one of these flights offering non-stop service between Montreal and Athens each week.

With many of its transatlantic flights currently continuing to run full in both directions long after the peak season, Olympic is optimistically projecting an increase of 15 to 20 per cent for both passenger and cargo business this year.

In line with this, the air-carrier will increase its carrier will increase its weekly flight schedule out of John F. Kennedy International Airport 20 per cent, from 10 to 12 flights, beginning about June 1, including five non-stops between New York and Athens.

Olympic's air cargo traffic has also shown steady progress. The current monthly cargo shipped from New York to Paris, Rome, Athens, Tel Aviv, Istanbul and other centres over the past 12 months has averaged approximately 200,000 pounds.

From its inception in 1957 -- though Olympic Airlines is the embodiment of a 3,000-year-old ideal -- this much traveled airline has offered flights of extraordinary service, efficiency and elegance.

In 1957 it started out with a DC-3 flight from Athens to Thessaloniki. International and domestic routes operated by 14 DC-3s and 1 DC-4. Then came the first DC-6B flight on Athens-Rome-Paris-London route with a staff of 865.

1958 found the delivery of two more DC-6Bs and 1 DC-4 as well as the first flight from Athens-Zurich-Frankfort. A highlight was the opening of the route to Tel Aviv. Its New York office, the first city in North America, began operations. The year 1960 saw the opening of routes to Brussels and Amsterdam and the introduction of non-stop flights between Athens and London as well as the inclusion of Middle Eastern destinations.

In 1960 Olympic's busy schedule included the opening of offices in Los Angeles and Chicago, thus branching throughout the United States. Up through 1964 saw Olympic's expansion with routes to Corfu, cities in the Arabian Gulf, summer schedules with seasnal routes between Rhodes and Tel Aviv.

The delivery of three Boeing 707-320 super fan jets ushered in 1966. That year was held the inauguration of the transatlantic route with daily services between Athens and New York via Rome and Paris following the consecration of North American headquarters in New York. Non-stop flights between Athens and New York was introduced.

Since 1957, the Olympic Airways continuously is growing into one of the most popular among the most sophisticated world travelers. In fact, it has become one of the favorite airlines for those going to Europe, especially for visitors of Israel. Among Europeans it is known as "the airline the Europeans tried to keep for themselves but couldn't."

The moment one boards an Olympic Airways plane, whether from New York to Paris, Rome, Athens or Tel Aviv, he is overwhelmed by its luxurious ambiance.

The trip starts with real gourmet food fit for a king, fine wines, crystal and bouzouki music, first run movies. Of course, if one prefers kosher food it is there, for the asking from the most famous caterers.

Once in Europe, Olympic flies to London, Amsterdam, Zurich, Frankfort, Istanbul and, of course, to the Golden Isles of Greece.

Passengers agree that Olympic treats its clientele like visiting royalty. As a matter of fact, royal families of Europe often choose Olympic.

JOHN SKELTON Canada Manager, Olympic Airways.

WAILING WALL CONFLICT

by Moshe Ron

Tel Aviv -- A new conflict, which began with the liberation of the Wailing Wall during the Six Day War, broke out between Chief Rabbi Yizthaq Nissim and Dr. Zerach Warhaftig, Minister for Religious Affairs. The Chief Rabbi maintains that the Chief Rabbinate of Israel is the highest authority in Jewish religious matters just as the Khadi is for the Moslems and the Bishop for the Christian Arabs.

The conflict is based on the question: Who is the competent authority for the Wailing Wall in determining its character -- the Chief Rabbinate of the Ministry for Religious Affairs?

The conflict is reflected in the local press. Minister Warhaftig is ready to admit in principle that religious affairs should be dealt with by the religious leaders. But he presents some arguments against Rabbi Nissim's endeavor to become the sole rule in matters regarding the Wailing Wall. He maintains that his Ministry is responsible for the administration of the Wall; he is ready to cooperate with the Chief Rabbinate in religious affairs. Rabbi Nissim does not agree.

There also is a third party involved: the Committee for Safeguarding Historic Places, affiliated with the Prime Minister's Office. Members of this committee regard the Wailing Wall a historic site. Therefore they believe it belongs in their area of authority. Another factor, the Municipality of Jerusalem argues, is that since the Wailing Wall is within the City of Jerusalem, it behooves the city fathers to administrate all matters pertaining to the Wall. Thus four hands hold a grip on one Wall.

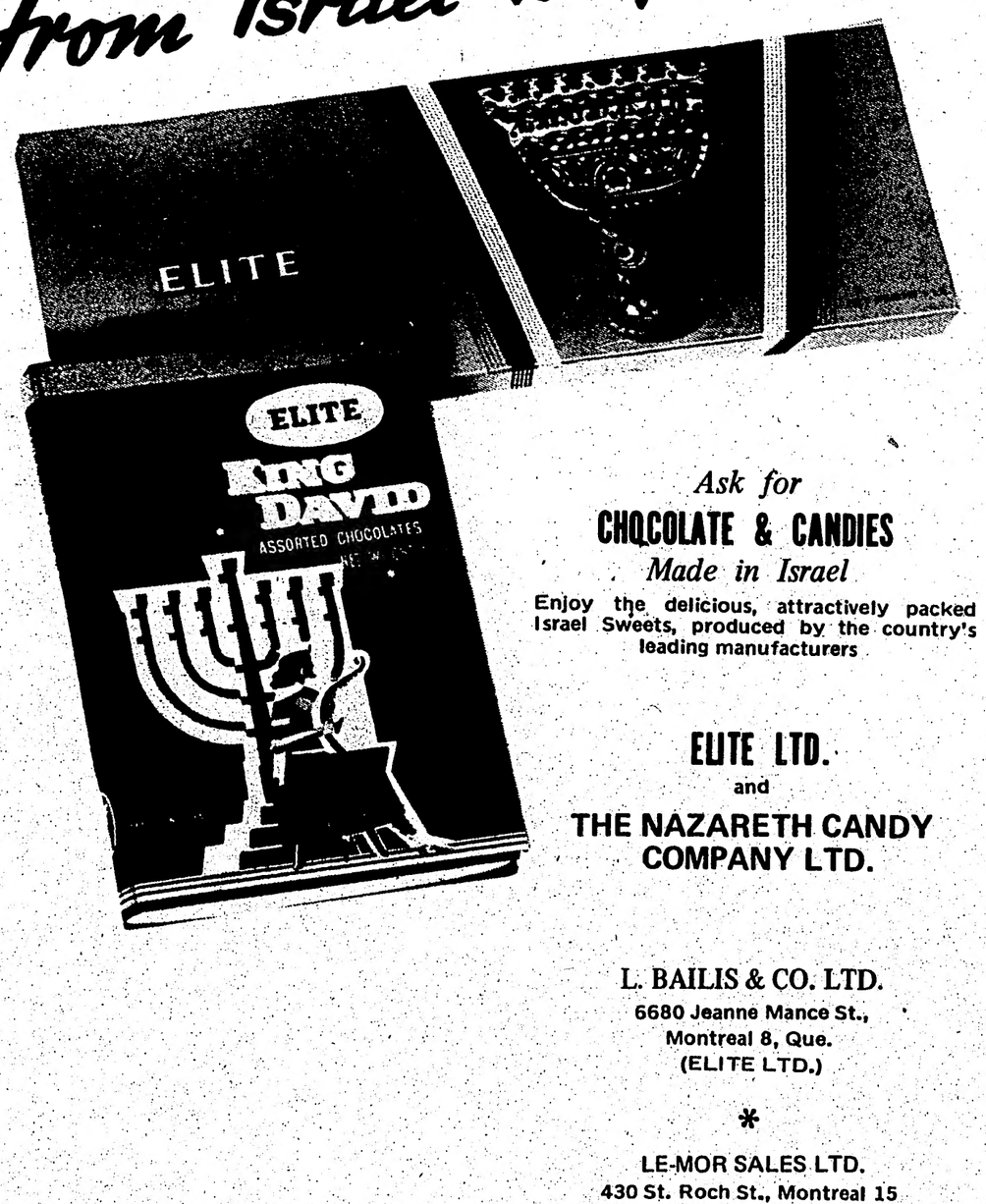
The dispute has been raised in the Knesset. Deputy Mrs. Shulamit Aloni attacked the Minister for Religious Affairs strongly, stating that the vicinity of the Wall is not being kept clean. Recently an expert commission from the Labor Ministry and the Ministry for Religious Affairs has begun some esthetic changes.

When Chief Rabbi Nissim found out about this, he visited the area, turned over the limestones and generally interfered in the work. He declared that the Ministry for Religious Affairs did not take into consideration his proposals therefore he put a halt to the work and removed the signs of the Ministry.

The local press is arguing about the responsibility for determining the character of the Wall, its height, the separation between men and women, building construction and material, etc.

The basic issue is: Who is boss of the Wailing Wall?

From Israel with Love!



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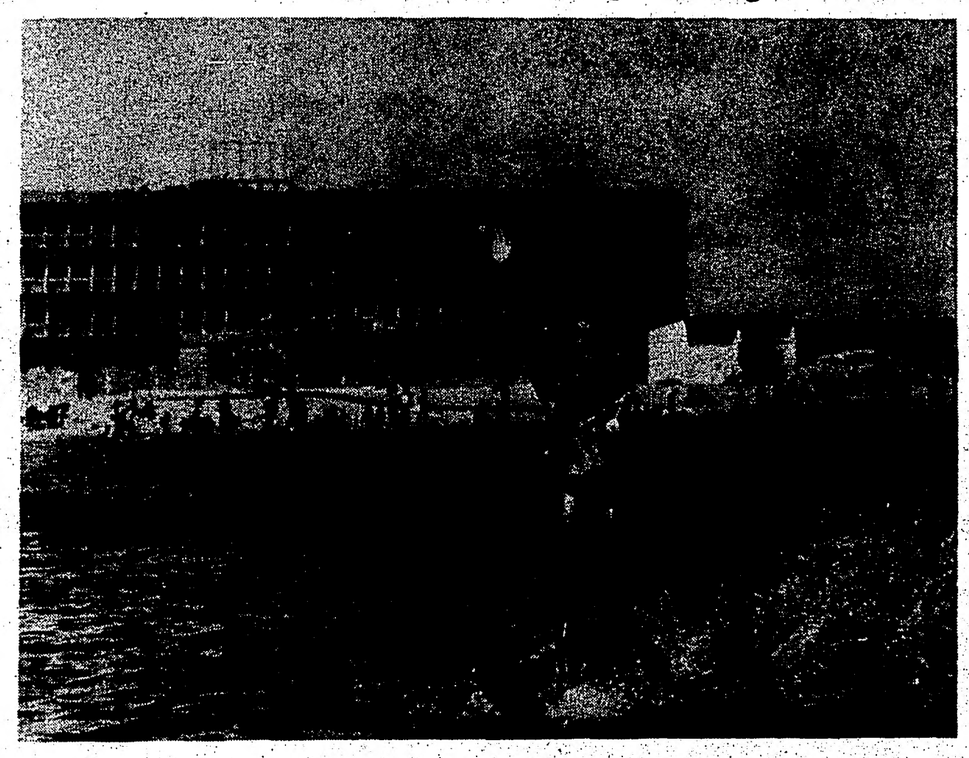
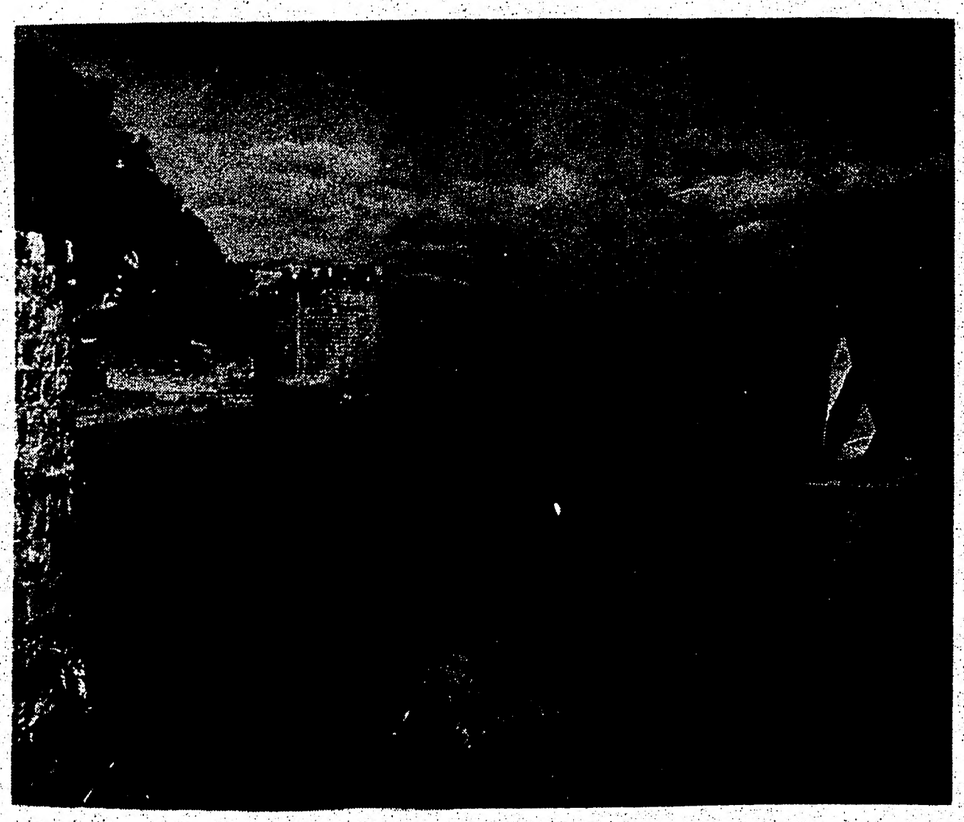
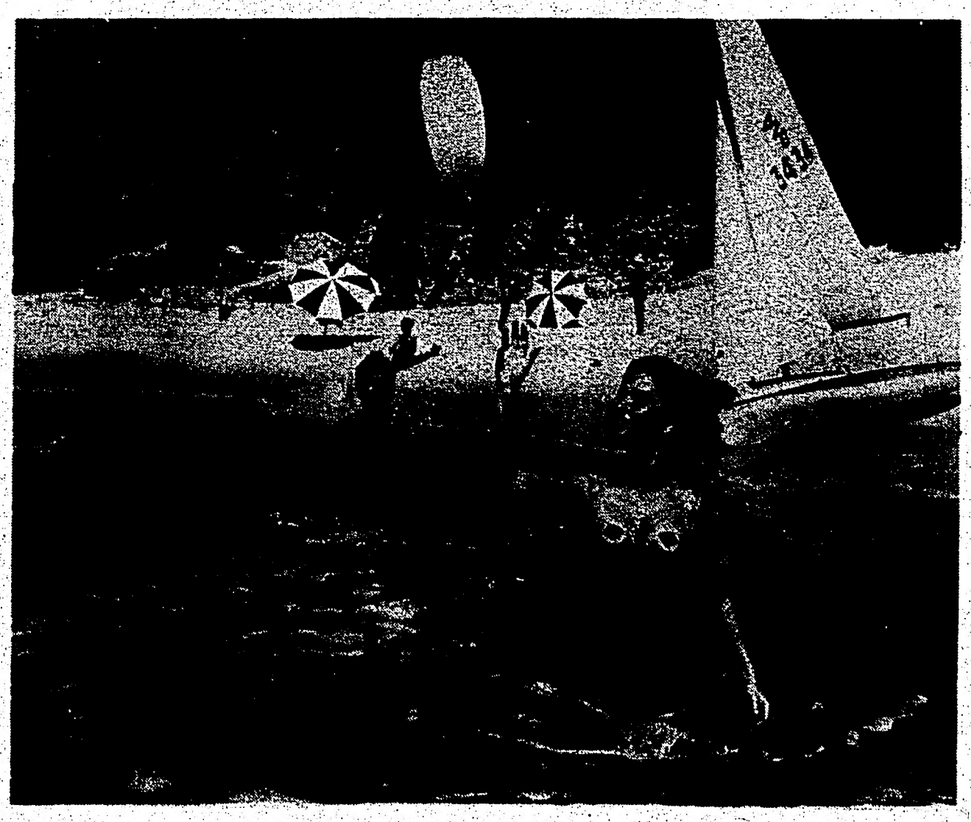


Red Sea

Dead Sea



Sea of Galilee



Mediterranean Sea

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